

THE  
**MISSIONARY HERALD.**

VOL. XXII.

JUNE, 1826.

No. 6.

**American Board of Foreign Missions.**

**Sandwich Islands.**

**MAUI.**

EXTRACTS FROM THE JOURNAL OF  
MR. RICHARDS.

In order to give, in our last number, as interesting a view as possible, of the extraordinary attention to religion, which Mr. Richards had the happiness to witness among the people of Lahaina, in the early part of last year, we selected and brought together different portions of his journal, illustrating that work of grace, and passed over other portions. Some of these portions will now claim attention.

*Dialogue between a Chief and several Natives.*

April 17, 1825. Sabbath. The whole district of Kanapele is now in Lahaina, for the purpose of thatching a new church. After the morning meeting, I heard some of the people hewing sticks. I mentioned it to Ti, a chief who was sitting in the house, and requested him to go out and speak to them. He went, and after being gone some time, returned to give me an account of what had passed.

I will give you the dialogue, which passed between him and the people, as nearly as I can recollect.

Ti. What sticks are these that you are hewing?

Peo. They are sticks for the church.

Ti. Is not that a sacred house?

Peo. We do not know. It is a praying house for the foreigner.

Ti. No, that house is not for the foreigner. It is for Jehovah. It is sacred to the God of heaven, who, when he made the world, did not work on the Sabbath. These sticks, you say, are for that house; but if you hew them on this day, tomorrow our teacher will come and burn them all with fire; for he says that sticks prepared on the Sabbath, shall not be put into the house of God.

Peo. We are ignorant. We have never learned any thing of the new system. We greatly desire to learn.

Ti. Well, I will tell you. In six days, God made Hawaii, Maui, Morokai, Ranai, Oahu, Tauai, the sea, the trees, and every thing; but on the seventh day, he did not work at all. Let us work on six days, and get our food, and tapa, and wood for our houses, but let us do nothing on this sacred day of God.

By this time, he had attracted so much attention, that the natives had collected to the number perhaps of one hundred and fifty. He then proceeded to instruct them.

I will now tell you about our great, our good, and new God. Give me your ears, that you may hear. He is not like our old gods; no, not at all like them. Jehovah made the *pele*. He made the owl. He made the shark. He made the lizard, and all our gods. He loves all his creatures, and he has sent his Son into the world to save them. This we never knew, till our foreign teachers came and told us. Now I say to you, like John the Baptist, *Prepare ye the way of the Lord, and make a straight path for him.* God sent John the Baptist to preach in the wilderness; but the chief was angry, and cut his head off. Then God sent his Son, but they killed him too. They pierced his side, and his blood run out, and that is the thing to wash away our sins. Yes, they killed the great and good Saviour, and laid his body in a tomb. But listen, they could not keep it there. He was the God of the whole world; he is our Lord and our Saviour. Repent of your sins, and cast off your wickedness; lean upon him, and walk with him; wash in his holy blood, and mind his good sayings, and he will save your souls.

Peo. What! if we mind his word, shall we never die?

Ti. Yes, we shall die; but when we die, what then becomes of us?

*Peo.* We are thrown into the ground, and covered up, and rot away to dust again.

*Ti.* Yes, our bodies die, and return to dust; but our souls live; and if we mind the good word of God, we shall go up on high, to dwell with Jesus Christ, and bye and bye our old rotten bodies go up to join our souls, and we shall there rejoice above the dwellings of the stars. But those who disregard the word of God, and mind not the Sabbath day, their souls and bodies go down below the earth, and have their dwelling place in everlasting fires.

Upon this, one of the people, using the most expressive gestures, and exhibiting every appearance of agony, exclaimed:

"What words! my heart cringes within me as I hear them! How shall we ignorant men gain a knowledge of them, like you here in Lahaina?"

*Ti.* Stop your work, and go to the house of prayer, and hear the word of our teacher. He has told us, and he will tell you. He has forsaken his friends, and come across the ocean on purpose to tell us. Go, all of you, and listen to him.

Another then exclaimed, "O what glorious news our foreign teacher has brought us!" Another said, "My heart is full; it bursts with joy. I will go. These ears shall hear."

As the chief was speaking of the conversation, he said, "I think my words went into their ears, then turned and went down their throat, entered the heart, and there stuck fast; otherwise their hearts would not have cringed and burned." As he was coming away, one man called after him saying, "If we turn to the palapala, shall we not all die by the *pule anaana*?" He answered, "No; for our God is all powerful, and none of those who learn the palapala can be injured." Another said, "Will not the *poison god* kill us?" He answered, "No; he has no power. Jehovah will not permit him to hurt any good people."

The effect produced by this conversation was, that all the people were at meeting in the afternoon, and were among my most attentive hearers.

On the 21st, Mr. Richards discovered, that one of the natives of the Society Islands, who acts as an assistant, had been in the habit of keeping a sort of journal. Upon examination, this was found so well adapted to interest, that Mr. Richards has been at the pains to give a literal translation of it. The character of the young princess Nahienaena, as will be per-

ceived, forms the principal topic. We give this curious document, retaining its original division into chapters, and the titles of the chapters, so far as there are any.

### *Journal of a Society-Islander.*

"Nahienaena turned to the Lord in the month of January. She began to pray, and to converse freely on the feelings of her heart, in the month of February, on Friday, the 24th day.

#### CHAPTER I.

"Chiefs, male and female, their friends, their stewards, their attendants, and servants of their attendants, all now throng around the princess. This is on account of the evil of their hearts. Their thoughts are not like hers. They desire to turn her back again to the old way, that they may sin and die together. They do not desire to establish her in the correct way. They desire that Nahienaena should forever dwell in ignorance.

#### CHAPTER II.

"*Anger against the word of God.*—They very much dislike the word of God. The chief gets no rest. They are constantly saying to her, 'Cast off the word of God—pray not to Jehovah.' They continually talk side ways, that they may thus slyly excite contempt, laughter, and ridicule at the word of God. They also speak openly in words of contempt. They love this kind of talk, because they think that by this kind of persecution they shall induce Nahienaena to return to her old sports and plays, and to the pleasures of this world. This is their desire.

#### CHAPTER III.

"*The freedom with which Nahienaena discloses her thoughts.*—We have recently heard the chief declare her thoughts. She herself declared to us unreservedly the things that greatly rejoice her heart. She opened her inmost heart to us, because she delighted in so doing. Very recently she was engaged in all the wickedness of her ancestors, but she has escaped the snare, and has now no longer a dwelling in the ways of wickedness. She is now praying to the true God, and He has given her a new heart. For this reason she has put off the old heart, and all its evil practices, and her heart is open and free to confess all her sins. There is nothing hidden within, which she does not freely confess.

## CHAPTER IV.

*"The confession of her sins to Kaamoku.*—She said to Kaamoku, 'I am exceedingly alarmed on account of my former sins—my exceeding unbelief, and disregard to the word of God. I have despised the Lord Jesus Christ, and spoken evil of his good word. I have been unwilling and afraid to have the people of God pray with me. In anger I have often cast contempt on the holy word of God, and this is the reason why I am so much alarmed about myself.'

## CHAPTER V.

*"Nahienaena's repentance.*—'I am sorry in my inmost heart, for all my former sins. I am ashamed now at the awkwardness of my thoughts. I once thought that the word of God was a very heavy thing, and burdensome to those that carried it, and a thing to make one sick. But I now find my mistake. Indeed it is not so. It is light; it is good; it is a thing to make well. I know of no other thing so good. Great is my love to the word of God. I will by no means ever return to the old way. I am much afraid, and exceedingly tremble on account of my sins. I feel truly sorry for the contempt I have often cast on the great God of heaven.'

## CHAPTER VI.

*"The meekness of her heart.*—Nahienaena desires now to make herself very low. She does not wish to be exalted by men. She desires to cast off entirely the rehearsing of names;\* for her rejoicing is not now in names and titles. This is what she desires, and longs to have rehearsed—'Jesus alone; let him be lifted up; let him be exalted; let all rejoice in him; let our hearts sing praise to him.' This is the language of her inmost soul.

## CHAPTER VII.

*"The good word of Nahienaena respecting her teachers.*—Her feelings on this subject are very strong. These are her feelings, and these her words. 'When the great war-ship comes to expel my good teachers from these islands,† this is my design. I will hold

\* The old people, who are acquainted with the genealogy of the Hawaiian kings, spend much time in rehearsing their names, and deeds of valor in presence of the prince and princess, for the purpose of awakening their pride, and thereby procuring favor.

† A report has been spread, by an evil-minded English ship-master, that a frigate was coming to drive the missionaries from the islands.—Ed.

them fast; I will by no means give them up. I will bind them to these islands, so that they cannot be taken away. I have not the least degree of willingness that they should depart. I have one strong desire, which is, that my name may be written in heaven; and on account of this prevailing desire, I am unwilling my teachers should leave me.'

## CHAPTER VIII.

*"Nahienaena in knowledge and words* is a woman of matured understanding. All the fathers and mothers of this land are ignorant and left-handed; they become children in the presence of Nahienaena, and she is their mother and teacher. Her own men, women, and children, listen to the good word of God from her lips. She also instructs Hoapiri and wife in good things. She teaches them night and day. She is constantly speaking to her steward, and to all her household. Very numerous are the words which she speaks to encourage, and to strengthen them in the good way.

## CHAPTER IX.

*"The wisdom of Nahienaena in resisting temptation.*—The young princess has always been pleasant in conversation. Her words are good words. She takes pleasure in conversation like a woman of mature years. She orders her speech with great wisdom and discretion, always making a just distinction between good and evil. She manifests much discernment in speaking to others the word of God, and the word of love. It was by the malicious of the people, old and young, that she was formerly led astray. She was then ignorant of the devices of the wicked. They have given her no rest; but have presented every argument before her that this world could present to win her over to them. She has declared this to us.

## CHAPTER X.

*"The persecutions of Halekii, the confidential friend of the princess.*—Great is the perseverance of Halekii in restraining her anger at those persons, who sneer at her for her religion. The people are very persevering in their persecution of her. They kindle their fires all around her, but she blows them out by her kind words, and thus saves herself and others from the great conflagration. She has been instrumental of great good to Nahienaena and others. She is, indeed, a persevering woman.

She loses no opportunity of strengthening and encouraging others, and particularly of speaking kindly to those that revile and persecute her."

"The above journal," says Mr. Richards, "was kept by Toteta, who has been frequently mentioned, and is a man of considerable discernment and discretion. I therefore place some confidence in the correctness of what he has written."—To this we may add, that as specimens of thought and composition in a South-Sea islander,—as indications of what may be expected from Polynesian minds, brought under the influence of the Gospel, (and Toteta comes no higher than *mediocrity*, on the intellectual scale of those islands,)—and as, on the whole, a credible record of facts, in relation to a young female, who, if she lives, must stand at the head of society in the Sandwich Islands:—these extracts from the journal of Toteta will not be thought to be too much extended.

*May 3.* We have this morning had a more striking example of the affection and sympathy of the little princess, than we have before witnessed in any of the chiefs. We had a number of letters written to send to Honoruru, by a vessel, which, it was said, was going to sail at noon. It sailed before light in the morning, without taking the letters.

In the presence of the princess, I expressed my extreme regret, and at the same time stated the reasons of it.

She left the yard, and, in a few moments, ten men came to the door, and called for the letters, said they were directed to follow the vessel in a canoe, and, if they did not overtake her, to go on to Honoruru with the letters.

When the canoe sailed, the vessel had been out of sight for an hour. But the wind was very light, so that it is not probable that the canoe went further than Morokai; but even then it will not return in less time than two days. I think we have few friends, even in America, that in the same circumstances, would have done more for us.

#### *Scenes at Lahaina, in consequence of the arrival of the Blonde.*

4. I have this evening been called to witness scenes of the most interesting character. At three o'clock, a ship hove in sight in the Morokai channel, which, by the aid of a spy-glass, I immediately perceived was not a common vessel. A fresh breeze soon spread her broad pendant, and brought her so near that

I could not doubt. Turning to a chief, who was sitting by, I said, "Your friend Boki, with the remains of your king and queen, are near by."

He caught the glass from my hand, and, after looking for a moment, said, "It is he." He appeared much agitated, however, and repaired immediately to the fort, of which at present he has command.

At five o'clock, the vessel was becalmed about six miles from shore. I soon perceived that a boat was lowered, and filled with men. The people being still quiet, and suspecting nothing, I walked along the beach to ascertain who was on board the boat; but had not reached the landing, when I heard a cry from a canoe that approached the shore, "It is Boki; it is Boki." Hoapiri beckoned me to follow him.

As I walked along, the princess caught my arm, saying, "Stay by me." Hoapiri took his seat in a chair upon the beach. I stood at his left hand, with the princess leaning on my side. Thousands collected around, some of whom began to wail. As the company approached, a passage was opened for them into the centre of the circle. The wailing increased, though it was not considerable until the company arrived within about four yards, when Hoapiri rose from his chair, threw back his head, and with a *roar* which scarcely resembled the human voice, he spread out his arms to receive his daughter. In an instant, all the chiefs present, except the one which leaned on my side, and all the thousands around, set up a screaming, which drowned the roaring of the ocean, and thus summoned to the scene of grief those who till now had not heard the alarm.

The princess, in utter neglect of all their ancient forms, sprang forward, and, with a delicacy that would not have disgraced a Charlotte, threw herself into the arms of Tuini, and the latter dropped into the sand, while the tears of the little girl were falling on her breast. At this instant, Hoapiri fell on the ground, literally plunged his whole face in the dirt at Boki's feet, and thus gave the signal to all the old veterans of barbarism, who instantly followed his example, and for several minutes scored their sable faces in the sand.

Boki and his company were far more calm than the rest, and could scarcely be said to wail.

After a few minutes, I said to Nahienaena, it would be well to thank Jehovah for this meeting. She immediately spoke to Boki and Tuini. They appeared pleased, and immediately reached me their hands. Boki said, "Where shall we pray?" This



was the first word, that was spoken by any of the company. Hoping that it might stop the confusion and noise which now prevailed, I proposed to remove to a neighboring yard. They approved, and as we began to move, the wailing in a good measure ceased. Several minutes elapsed before the mats were spread, during which time messages were dispatched to the Blonde, which was now furling her sails.

When the mats were spread, Boki said to me in a very pleasant manner, "All is now ready—it is highly proper for us to pray and praise Jehovah." I made a few remarks on the providence of God in this interesting meeting, and then prayed. During the prayer, there was no noise except at a distance, and the wailing did not again become general. After prayer, I conversed a while with Boki and Tuini. She spoke in the strongest terms of the good things they had seen, and the kindness with which they had been treated.

After tea, Mrs. R. and myself called on them together. Boki had just finished a letter to Karaimoku, giving information of his arrival at Lahaina, and requesting, that when he should reach Oahu, all wailing and irregularity should be forbidden. The vessel carrying the letter, has sailed, with all the attendants of the chiefs. To-morrow the chiefs themselves will sail together, on board the frigate. Our fears are all now ended respecting the influence of the visit of Boki, and the rest, to England. They declare every thing we have ever said to be perfect truth. They say they have seen only two bad men since they sailed, and those two sailed with them. They express great love to lord Byron, and say he has been exceedingly kind to them.

In view of all that has transpired in connection with this visit, I do indeed wonder and admire. The Lord has caused the wrath of man to praise him, and the remainder of wrath he doubtless will restrain.

5. We were awakened at an early hour this morning, by the *roll-call* on board the frigate, which was anchored directly in front of our house, and nearer the shore than I have ever seen any other vessel. When I reflected on the benevolent errand on which she had come, it was a pleasant sight; and I listened with satisfaction to her band of music, which I could distinctly hear, and which lost none of its charms by being removed a little distance on the water. It was a pleasant morning. All was still and quiet on shore, and the countenances of all beamed with joy. The people began to call at an early hour, to tell of

what they had heard from Boki. They say, "Now all these islands will turn to the Lord. King George said to Boki, 'If you wish to have me for your friend, you and your people must all read and write. If you do not attend to instruction, I shall not be your friend.' Boki asked him whether preachers are good men, and he said, 'Yes, and they are people to make others good. I always have some of them by me; for chiefs are not wise like them. We in England were once like the people of your islands, but this kind of teachers came, and taught our fathers, and now you see what we are.'"

It would occupy quite too much room to tell all that Boki has already said to the people, respecting his interesting voyage.

At nine o'clock, I called on him, found him and his wife, Hoapiri and Nahie-naena, in a house by themselves, prepared to wait on lord Byron whenever he should arrive. A messenger soon reported his boat to be on its way. Boki went out, and conducted him to the house, in company with several of his officers.

The easy and unaffected familiarity of lord Byron, and the interest he manifested in the welfare of our mission, were gratifying beyond expression.

I accepted his polite invitation to dine on board the Blonde, and spent several hours in answering his lordship's numerous inquiries respecting our mission, the former state of the islands, and their recent improvements. I have rarely spent a few hours more pleasantly in the society of any man.

At five o'clock, the frigate weighed her anchor, and, with a pleasant breeze, loftily retired from our shores, and soon was only a speck in the distant horizon.

The chiefs have all left Lahaina, and we are now almost solitary. Boki and his company, as they rowed away from the beach, continued till they were out of hearing to charge all the people to regard the word of God, and cast off all their heathenish practices.

In reviewing the dealings of Providence with us, for the last few months, we are constrained to say, "Thou art the God that doest wonders."

Lahaina does indeed, wear a new aspect. In every part of the village, both morning and evening, may be heard the voice of prayer and praise. Multitudes now spend their time in searching for the pearl of great price. For the last month, one person might have spent his whole time in doing nothing but answer the questions of those, who come to inquire what they shall do to be saved.

Under such circumstances as these, you will appreciate the loss the station feels in the necessary absence of Mr. Stewart.

You, dear sir, will never cease to pray, that, while our hands are enfeebled by sickness, our hearts may be strengthened by the Holy Spirit.

Let all the churches pray, that what I have mentioned above, may prove but the prelude to still better things.

With much respect, and with the tenderest affection, I am still, honored and dear sir, your devoted missionary.

WILLIAM RICHARDS.

#### EXTRACTS FROM A LATER COMMUNICATION OF MR. RICHARDS.

FROM a letter of Mr. Richards to the Corresponding Secretary, written three months subsequently to the last date in the foregoing journal, we learn that, in August, the state of things at Lahaina was not less interesting than it was in the early part of the year; and that the influence was extending itself to other places.

#### *Progress of Instruction.*

There are in Lahaina, nineteen schools, containing about *three hundred and eighty* scholars. The laboring people all now stand waiting for instruction, and when we obtain a new supply of spelling-books, the number of our schools will immediately be more than doubled.

Under the particular patronage of the chiefs, I have sent seventeen teachers to the different parts of this island, and have received reports of the state of their schools. From the best estimate I can make, I think there are embraced in these schools, not less than *eight hundred* scholars. Many districts are still left entirely without instruction, and from them I am constantly receiving applications, and even entreaties, that they may not be any longer neglected; but want of teachers, and want of books, both forbid my complying with their solicitations.

At the request, and under the patronage, of Hoapiri, I have sent two teachers to the windward part of *Hawaii*, with two hundred books. I have received information, by the chiefs, that they are faithful, and their schools prosperous.

The islands of *Ranai* and *Morokai* have, till within a few weeks, been entirely without teachers. To the former, I last week sent a man, who is to act as superintendent of four schools, which are to embrace all the people of the island. There are a few people there,

who have frequently visited Lahaina, and when here, have always been in our schools. From among this number, the superintendent is to select four assistants; and thus I hope all the people will have it in their power to learn to read and write, and to acquire, by means of our books, many of the first principles of Christianity. Of the number of pupils which will be embraced in these schools, I can form no estimate, as I have yet received no report, and the island has never been explored by any of our number.

The island of Morokai is still almost entirely destitute of instruction, there having yet been no regular teacher sent there. Scarcely a week passes, however, but I have application from some of the people to send them teachers. Some of their requests have indeed been like the Macedonian cry.—Last Sabbath morning, Maro, my assistant called on me, and said, "Have you seen the men from Morokai?" I answered, "I have not recently seen any men from that island." He replied, "Last night, about midnight, four men came to your door, but it was fast. They stood a long time, but it was not opened. You were asleep. They then came to me, saying, 'What shall we blind men do? We have always been in darkness, there is no light. We have heard that there is a great light in Lahaina, that will shine when the body is dead. We have often been here in Lahaina, and have seen a little of this light, and have been hoping it would shine on Morokai. But all is dark there yet. We have now come here to search, hoping that by the aid of this light we should find the thing to save our souls: for we have heard that there is a great and good Saviour. But where is he? We have been to the foreigner, but he was asleep; and now what shall we do? Must we go back as we came? After conversing with them a while, Maro told them to call again at my house after the Sabbath. Early Monday morning, however, they were called on by their chief, and I did not see them. They however attended meeting on the Sabbath, and I hope, therefore, that they returned with some more light than they came. They also conversed with some of the chiefs, and requested their interposition in behalf of Morokai. Through their instrumentality I have promised four teachers, who will be sent to that island as soon as books can be obtained.

The communications between the two last mentioned islands and Lahaina, are frequent, and even constant. There is scarcely a day, but canoes pass and repass. Almost the only commu-

nicaion is by canoes, though small vessels occasionally visit Morokai. The inhabitants of those islands have very little communication with any other place except Lahaina. If therefore they are illuminated at all, they must derive their light from this station. Tahawawa, too, communicates with no other island except Maui, though there are few inhabitants there, and those mostly fishermen, who are not permanent residents.

Stephen Pupubi still continues at Waikapu, where he has the care of about one hundred scholars. The people there are in a very interesting state. They are constantly coming to Lahaina, a distance of twenty-five miles, that they may hear something more of the new system. I have frequently heard, by those who have visited them, and also by Stephen, that they were very anxious to receive instruction, and that they were fast complying with the precepts of Christianity. Yesterday a foreigner called on us, who lives in that place, and informed me that he did not know of any house in Waikapu, where the morning and evening sacrifice was not offered to Jehovah, and where his blessing was not implored at every meal.

The people are also erecting a large house for public worship; but while I am alone at this station, I shall never be able to preach in it. Stephen, however, conducts worship with them on every Sabbath, and is, I trust, very useful. He has the favor of the people so much, that he has hitherto received his principal support from them. Hereafter he will probably occasion no expense at all to the mission. Boki has always been particularly friendly to him, and, before he visited England, bestowed several favors on him. Since his return, he has presented him with two pieces of land; the one in Waikapu, which will be nearly sufficient to supply him with his daily food. The other is a large and valuable tract of land, about ten miles distant. It contains several artificial fish ponds, well stored with fish; affords a great quantity of the *woke*, (tapa shrub,) and has as good timber for canoes, and for building, as any on the island of Maui. He can also claim half of all the fish that are caught, on that part of the sea in front of his land.

The right, by which a man may claim fish caught by others in the sea, may, indeed, be questioned by those enlightened in the principles of jurisprudence; but the chiefs of the Sandwich Islands, make no question on the subject. They lay an equal claim to the sea and land, as their property. The sea is divided

into different portions; and those who own a tract of land on the sea shore, own also the sea that fronts it. The common rule observed by the chiefs is, to give about one half of the fish to the fishermen, and take the other half to themselves. Should Stephen observe this rule, he will have much more than a supply of fish for himself and family, and he will be able to sell a sufficient quantity of produce from his land, to procure all the foreign comforts that he will need.

Besides this land, Boki has made him several other valuable presents. Among them are several articles of clothing, and an elegant gold watch which he procured in London. Such acts of kindness from the chiefs, are evidences of their real friendship to our object.

#### Erection of Churches.

Besides these private presents, however, they have recently shown a very generous and commendable spirit, by their zeal in building churches in different parts of the islands. Six churches are now building on this island. At this station a new one has just been completed. The orders for building it were given by Karaimoku, last December. More than two hundred people were employed a principal part of the time, for two months, in getting the wood. It was brought from the eastern part of this island, and is superior to any wood I have seen, except in the house of the king. The building is ninety feet long, twenty-four wide, and a little higher than a common house in America of one story. It stands a little back from the beach, and faces towards the sea. It has three doors in front, and eight windows; eleven windows in the backside, and two in each end. The house is thus rendered so cool, that, when there is a sea breeze, it is always comfortable. The pulpit is built in plain American style, of the materials of this country. The boards were hewn from large *kou* trees, and brought on men's backs a distance of twenty-five miles. They were used while perfectly green, but even now they only want the varnish commonly used on mahogany, and they would equal it in beauty. The floor of the church is made by a thick layer of pebble stones, on which are spread nice *lauhala* mats. The house is yet to be furnished with a row of seats around the outside. It is surrounded by a high and good fence, made by driving long poles into the ground as near together as they can be placed. The whole yard is also covered with pebbles.

If the expense of this building be estimated according to the number of hands employed, and the time occupied in building it, it will exceed the expense of many elegant churches in America. According to the estimate which I have made, allowing each man 75 cents a day, the whole cost will exceed ten thousand dollars; and yet the building will not stand more than four years. It should here be mentioned, that while the people pretend to work, not more than one fourth of their time is really occupied.

This building was completed the first week in July: at least, it was so far completed, that it has since been occupied as a place of worship.

Although there have been no chiefs here, yet the number of people who attended meeting was so great, that they could by no means be accommodated in the old church. It was also supposed to be dangerous assembling in it; for more than half of the posts had perfectly decayed before we left it, and the building is now level with the ground.

#### *Dedication of a Church at Lahaina.*

The new church was consecrated to Jehovah on the second Sabbath in July. The evening previous, a herald was sent through the village, crying as he went,—*"To-morrow we enter the new house of prayer. In that house all noise is forbidden, all laughter, all talk, all whispering. No dog shall enter it, and no child that will make a noise. No tobacco-pipe shall be carried there, and, after meeting, all the people shall retire in silence."*

A larger and a better bell, than we have before had, was brought and suspended on the branch of a beautiful kou tree, which stands in front of the church.

The morning of the Sabbath was pleasant, and unusually quiet, until eight o'clock, when its silence was broken by the church bell. The people immediately began to collect, and before the second bell rung, the house was filled. When I arrived, it was with difficulty I could make my way to the pulpit. Multitudes had gone away because there was no room for them. I addressed the people from 2 Chron. vi, 14. "O Lord God of Israel, there is none like unto thee," &c. While we religiously dedicated this house to Jehovah, all the multitudes within it seemed impressed with the awful solemnity of the occasion. Every eye was fixed, every ear was apparently open: and while I saw so many standing around,

who could not enter, it was with no small satisfaction that I pointed them to another building, a house not made with hands, where, though there shall be assembled in it multitudes, out of every kindred, and tongue, and people, and nation, a voice is still heard,—*"and yet there is room."*

#### *Admission of Natives to Christian Fellowship.*

When we had consecrated this house to Him, for whom it was built, we then proceeded to another scene, which, though you may have anticipated it with joy, yet I can by no means fully describe. You will recollect, that Puaaiti and Tauawahine were propounded to the church on the first Sabbath in April,\* with the expectation that they would be received to full communion on the first Sabbath in July. There was a delay of one week, that the new church might be finished, and thus more people be accommodated on so interesting an occasion. Having addressed the two persons on the nature of the solemn engagements they were about to make, and having called the particular attention of the congregation to the new scene now opening before them; I then read a translation of the confession of faith drawn up by the venerable Dr. Worcester. After receiving the assent of the candidates to this most excellent summary of Christian belief, I proceeded to administer the ordinance of baptism to Puaaiti, under the new name of *Burtimia Lalana*.†

Not a breath disturbed the profound stillness of the house, during the administration of the ordinance. I now proceeded to read a translation of our church covenant, to which they both, in the presence of the congregation, affixed their names. Thus did they subscribe with their hands unto the Lord, and "surname themselves by the name of Israel." On the 10th day of July 1825, did we reap our first fruits in this field of the Lord.

As we proceeded to the participation of the sacrament, I could but again call to mind that season, when, with you, we last partook of these sacred elements. The present did indeed afford a contrast with that solemn, but joyful occasion. This, however, was, to us, not less interesting, and not less ani-

\* See the last number of the Herald, p. 146. Ed.

† The chiefs earnestly requested, that this man should be named after the place, at which their king and queen lately died (London) which they call *Lalana*. We had a particular partiality to the name of *Batimeus*, and therefore united the two, according to the idiom of this language.



ming. Then I sat with hundreds, now I sat with only four. On my right hand was Mrs. R. reclining on a sofa, whither I had carried her in my arms, she being unable either to walk, or sit. Before me were Tawa and wife, and at my left hand was Bartimia Lalana. These were all that took the sacred emblems at my hand. It was a joyful season. Let all the churches pray, that Lahaina may see many such days as this.

The following remarks shew very fully, that, at the latest dates, Lahaina had by no means ceased to enjoy the gracious effusions of the Spirit of God.

From that time, the church has, every Sabbath, been completely filled, and usually some have gone away that could not get admittance. I have never seen enlightened audiences more attentive.

While we see so much interest in the preaching of the word, we have no reason to fear that our labors are in vain. Indeed, there is not a day passes, but what we see evidence that the Lord is here.

"Blessed indeed, is Lahaina," are words often on the lips of the natives; and we would respond, "Blessed be the Lord for what Lahaina is."

Our house is now continually thronged with people, but we no longer look upon them as a gang of thieves, come to steal, as formerly; nor do we any longer set a watch to guard against them. A year ago, our patience was continually tried, by those who came for no other object but to steal, and all the guards we could set were not sufficient to protect our property. But for the last five months, we have not missed the smallest article, either from our house, or yard. The great business of a missionary at Lahaina is now, compared with what it formerly was, a most delightful one. It is the business of pointing anxious souls to heaven, and conducting pilgrims to the land of promise. With our present employment, and our present prospects, we are encouraged, we are animated. We hope the churches will be encouraged also, and feel that their exertions for this people are not in vain. The present may indeed be accounted the day of small things, but at that great day, when our patrons shall meet this people, whom not having seen they love, we trust it will then appear, that these were the pledge of future triumphs.

With sentiments of affection and respect, I remain, honored and dear Sir, your servant in the Lord.

WILLIAM RICHARDS.

VOL. XXII.

## HAWAII.

### EXTRACT OF A LETTER FROM MR. ELY AT KAAVAROA.

The letter is dated in the early part of the last year, and is addressed to the Corresponding Secretary.

#### *Great Prosperity of this Station.*

Though in feeble health, I have preached regularly in the church, and we have reason to hope, that the word has taken effect in the hearts of many. Our church has uniformly been crowded, and a solemn stillness has pervaded the assembly. Some of the hearers have not unfrequently called, after service, to inquire more fully respecting the word spoken, and to know how they might obtain eternal life. Family worship has been universally established, and some appear desirous of training up their household in the fear of God. Once a week an inquiry meeting has been attended, and a respectable number have been present. It has also been our practice on Monday, to question the scholars of our school, (and these comprise a good part of the people,) on the subject of discourse the preceding day, and the correctness and facility of their answers show that they are not indifferent hearers of the word.

The Sabbath-school has flourished beyond expectation. The children commit with great facility. And we hope that the influence, which the school gives us over the children, may result in good to their souls.

We may also speak with encouragement of the Friday prayer-meeting for females. This has been regularly attended, and its influence has been salutary. It has completely overthrown the long established practice of the females visiting ships on an infamous errand. This practice is now in a high degree unpopular. The salutary influence of the meeting may be also seen, in the improved deportment and reformed lives of those who attend.

A few weeks before the writing of this letter, Mr. Ely was favored with a visit from the zealous chiefs, Naihe and Kapiolani.

A few days after their arrival, the schools, on the land belonging to these chiefs, were assembled in the church, where was an exhibition of attainments in reading, writing, &c. The examination was conducted by Hopu. When the examination closed, a large company of the aged, the infirm, the lame, and the blind, who were not able to

learn to read, arose, and repeated two prayers, taught them by Hopu.

*Good Conduct of Thomas Hopu.*

Before I close my letter, allow me to add my testimony to the faithfulness of Hopu. He has been with me for one year, and his indefatigable and assiduous labor, in season and out of season, by night and by day, entitle him to the remembrance and esteem of the Church. He has embarrassments and difficulties to encounter, and he may sometimes err; still, he certainly has been devoted to the spiritual good of his nation, and, I may add, is well calculated to do good to this ignorant people.

OAHU.

CORRESPONDENCE OF NATIVE CHIEFS.

It having been recommended to Karaimoku, Kaahumanu, and Kauikeouli (the young prince,) that they address letters to the Corresponding Secretary, they cheerfully complied; and the letters of the two former, with translations by Mr. Bingham, have reached this country. Kaahumanu's letter is in the large, plain hand-writing of Kainu, the present husband of Tupule, formerly queen of Tauai. The signature, however, is by her own hand, and is sufficient proof that she has made good proficiency in the art of writing. Any remarks from us on Karaimoku's letter, are rendered superfluous by those made by Mr. Bingham.

*Letter from Karaimoku to the Corresponding Secretary.*

Love to you, Mr. Evarts. This is my communication to you. I do affectionately salute you. Thanks to you, for your sending hither the missionaries and the word of God to us, that we might know the good word of God; we now obey the good word of God; we also love the good word of God, of Jehovah, of our great Lord of heaven. He hath done good to us here. We are becoming in earnest in the word of Jesus. Do ye compassionate us. We will persevere in the good word of God. Our hearts are turning to the right ways of God, and the young king also of us two,\* including Kaahumanu. We all love the word of God. All the chiefs love the good word of God. We have just known the Gospel at the present time. We repent of our former iniquity. Our former evil is ended. In the time of the late king of us two, that

\* The pronoun here used, is in the dual number, including the person speaking, and the person spoken to. *E.d.*

evil was ended. With that king of us two ended also our old hearts. We have now a new king, with new hearts, which God has given to us all. Our late king has died in Britain, and we still meditate on the great God of you and us. I served God in the time of my recent prosperity,\* and it is of God that my life still continues; I do indeed love God. Former sin is the thing, on account of which I now repent. Hear ye all.

With love I salute you Evarts.

KARAIMOKU.

On the above letter from the Regent of the Sandwich Islands, Mr. Bingham remarks as follows, in a letter to Mr. Evarts.

I have now the happiness to subjoin, for your satisfaction, a translation of a friendly letter from the foremost man in the nation, to you, as the representative of the Board, and of the friends of this mission. He indited and wrote it himself on his slate, in a good hand, when occupied with many cares, and interrupted by many calls. He would have copied it for you with his own hand, had he not felt really too ill. It is in the hand-writing of a pleasant young chief Kanaina, the husband of Kekauroki, who was one of the acknowledged wives of the late king when we arrived. The letter is subscribed, however, by Karaimoku's own hand, by which you will see, that he can write a decent hand, though he has but recently learned. He long hesitated to try to learn to write, because one of his eyes was nearly or quite blind, and because he was growing old. But having been repeatedly encouraged by us to try, he now takes very great satisfaction in writing and reading letters. I hope you will write him, if you can without inconvenience.

*Letter from Kaahumanu.*

Here is my love to you, as you have loved me and my husband. I now give you my thanks for your having spoken to me the word of the Lord. I now take heed to the word of the Son of God. I give to others those thoughts which you gave to me.† I teach my

\* His late victory at Tauai is here referred to with delicacy, and his personal salvation, both in the late war, and in his recent sickness, is gratefully ascribed to the God of heaven.—*Translator.*

† A particular reference is here made to a letter to Taumuarii and herself, which I think was brought by the reinforcement, and was highly gratifying to them; but which, since the death of Taumuarii, cannot be found. The writer has frequently expressed her regret at the loss, and often requested that another like it might be written to strengthen and comfort her.—*Translator.*

sisters, and brothers, and kindred, all together, with the common people, and my two children,\* whom I now take care of. My heart is much grieved for my two children, who died in Britain, in that our common country. Great is our sorrow for them, that they two did not pray together with the Missionary Directors. We sorrow much on their account. We give our grief to God, to Jehovah, the author of our consolation.

Jesus is our atonement for the sinful men of this world. On him we believe. By him our sins may be forgiven, and our transgressions cleansed away.

We return you all our love for your sending to us the company of missionaries, together with the good instruction.

Pray ye to Jehovah, that these islands of dark minds may quickly turn to God, that ye and we may have one thought towards God, that ye and we may have one mind. Do write to us, and strengthen us. Give us that which is right, in your letter, that we and our teachers may hear.

Great love to you all. May your eyes and ours greet each other in the presence of Jehovah, at the great last day of the Lord.

Of you (Sir,) and of all the good, I am the friend.

KAAHUMANU.

P. S. Just let my word be known by all the missionaries.†

## Bombay.

### ADMISSION OF NATIVES TO THE CHRISTIAN CHURCH.

Is a letter from Calcutta to the Corresponding Secretary, there is the following extract of a letter from Mr. Garrett, of Bombay, to the Rev. Mr. Pearce, of the former place.

We have recently admitted to our communion a native, who was formerly a Roman Catholic; and we indulge the hope, that a work of grace has commenced in the hearts of some others.

It is afterwards added:—

Three natives, viz. two Brahmins, and one Rajpoot, were baptized in our chapel on the first Sabbath of this

month [November.] They were from Belgaum, a place in the interior, nearly east from Goa, and had been led to renounce the religion of their forefathers by the labors of the Rev. J. Taylor, who brought them hither for the purpose of availing himself of the opinion of the brethren, as to their being proper subjects for the reception of baptism and the Lord's supper. Their profession of faith in Christ was highly satisfactory.

Mr. Taylor is a missionary of the London Society, and has ever pursued his labors on terms of intimacy with the American missionaries. Belgaum, where he is stationed, is a populous town.

Two things are worthy of notice, in respect to the intelligence above given.

1. A new order of things seems to have commenced at Bombay. Natives have come forward, professed their faith in Christ, and joined themselves to his people; and there is a prospect that more will be induced to pursue the same course.

This, however, is by no means to be regarded as the commencement of success. For, although the end of the missionary is not fully answered, until souls are converted, he may have made great progress in his work long before any such event happens. He may have made large and indispensable preparations—in the way of establishing schools; erecting chapels; translating and printing the Scriptures; composing, printing, and distributing tracts; and awakening the general attention:—and thus it has been with the Bombay mission; as was abundantly shewn in the *Missionary Herald* for April.

But now, as it would seem, we begin to see the desired *results*—something that is more defined, more tangible, more accordant with the general apprehensions of success in missionary efforts.—May it suffice to quicken the churches to fervent prayer in behalf of this beloved mission.

2. The other point to be noticed, is the rank of those converts, who were brought from Belgaum, by Mr. Taylor. This is, in itself, a thing of little moment. But it is well known, that occasion has often been taken, by the enemies of missions, to represent missionary efforts as efficacious only among the inferior classes of community. How totally without foundation this is, is understood by all such as have impartially studied the Polynesian, African, and indeed the more eastern missions. In some places, in the earlier periods of the missions, the *contrary* is nearer

\* Kauhikouli and Nahienensu.

† The hint is very natural. She knew of the publication of Rihorihob's letter, and it had been suggested, that, if she should write, her letter would be seen by many of our friends, and, as you were in the habit of publishing communications from abroad, might be printed. Its insertion in the *Herald* would doubtless gratify her, and perhaps others of our friends.—*Translator.*

the truth. Thus it was in the case before us. The three converts brought to Bombay by Mr. Taylor, belonged to the highest ranks known in India—the Brahmin caste being the highest, and the Rajah (with which, unless we greatly err, the Rajpoot is synonymous,) being the second. From the latter, come all the Hindoo kings.

#### FURTHER NOTICES OF MR. FROST.

SINCE the publication of our last number, in which we gave an account of the sickness and death of Mr. Frost, at Bombay, Mrs. Hall has kindly forwarded an extract of a letter, which she lately received from her husband; in which is a still more decisive testimony of the Christian serenity of Mr. Frost's last days.—Mr. Hall's letter was dated Oct. 20th.

Yesterday, our dear brother Frost was buried. He died on Tuesday a little before six P. M. His recovery had been entirely despaired of by his physician, himself, and all of us, for about a fortnight; and for more than a week, his death was daily, and some of the time hourly expected. The disease, of which he died, was the quick consumption. Before his case became so hopeless, the Doctor told me, that his disease was not at all the result of the climate; that it was better for him to be here, than in America. His sickness and death, I hope, have been, and will continue to be, profitable to us all. I often wished you had been present to share in the benefits. I never before was permitted to witness so much of the support of religion, and the preciousness of a Saviour to a dying believer. He had no transport of joy, but a uniform composure, calmness, peace, and comfort of mind, in the prospect of death.

A few hours before his death, I heard his quivering lips declare, "Jesus is the way, the truth, and the life." At another time, when almost gone, he broke out with unusual force of voice, and repeated the first verse of the 29th hymn, 2d book. One afternoon, not expecting to live the night through, he called me to him, and wished me, should he be dying in the night, to read to him Watts' 146th Psalm, and also the 113th Psalm, and to pray with him. He exhorted us not to be discouraged at his death. He felt confident, that God would bless the mission.

I could fill my sheet with the salutary and good things which he said, and the evidences he gave that he was a child of God, and about to be taken home to his father's house.

## Ceylon.

EXTRACTS FROM MR. WINSLOW'S JOURNAL  
AT OODOOVILLE.

Continued from p. 141.

### Female Boarding-School.

Since the last journal was forwarded, two members of the school, *Fanny Baker*, and a girl not named, have died, (as mentioned in the foregoing journal,) and three, viz. *Susanna Rockwood*, *Charity Woodbridge*, and a small girl, not named, have left the school. The former was dismissed, as not sufficiently promising, and the two latter were taken away by their friends. *Martha Ramsay* is also absent, and may not return. Four girls have been added to the school, to whom the following names have been given, *Louisa Glenie*, *Louisa Payson*, *Fanny Coit*, and *Eliza Hassell*. Several girls, also, have, at different times, entered the school on trial, and afterwards been removed by their friends, or turned away by us. *Julia Ann Henshaw*, who was formerly at Batticotta, came to join the school, but, in her long absence, she had contracted such irregular habits, and so far lost her relish for learning, and had such a dislike to restraint, that she was discontented, and left in a few weeks. Of the girls particularly described in the last journal, it seems necessary only to say, that they continue to do well. *Harriet Newell*, *Betsy C. Pomeroy*, *Fanny Hall*, *Sarah Woodhull*, *Susan Huntington*, *Louisa Harves*, *Elizabeth Appleton*, and *Mary Sweetzer*, were received to the communion of the church in January last. They continue to give pleasing evidence of being "born again."

*Maria Hutchinson*, *Mary Dayton*, *Elizabeth McFarland*, *Elizabeth Nichols*, *Jane Smith*, and *Joanna Lathrop*, who were also mentioned in the last journal, some of them as serious, all now profess to be anxious concerning their souls, and to wish the privilege of being admitted to the church; but they are all too young to have sufficient stability of character to allow of their making a public profession.

*Ann Kent*, *Charlotte Burnell*, *Lucy Emerson*, *Huldah Perley*, and *Mary H. Huntington*, are also somewhat serious. The two former are older than any others, who have not been admitted to the Church, and their religious feelings are perhaps more to be depended on. They are both interesting girls, especially *Charlotte Burnell*, who is



peculiarly pleasant, intelligent, and discreet.

The girls admitted to the school within a year, and also some others, being very young, nothing very distinctive can be said about them. They generally appear well. All but two were very recently added, but can spell out any easy sentences in Tamul. One of them, *Fanny Cout*, is particularly forward. She is very small, and probably not six years old; yet she not only learns her catechisms with great facility, but reads any printed Tamul book by spelling out the words. This would be no great attainment in English, but in Tamul, the alphabet is so difficult, and the words in printing so much connected and run together, that it is no small thing to be done in less than a year, while one half of each day has been spent in learning to sew. This child had, it is true, been a short time in a common school, and a few weeks, also, in this school, several months before she came last; but she seemed when she came as ignorant as ever, having forgotten her letters.

The girls generally, though more than one half of their time has been spent in needlework and other labor, have made gratifying progress in their studies. The first two classes, consisting of fourteen, read any Tamul book with ease, and the third read the Testament with little difficulty, occasionally spelling out the words. The first class, seven in number, have learnt one half of a Tamul geography, and have done something in arithmetic, one understands tolerably well the ground rules. All are able to understand what they read, and they recite at morning prayers a chapter in the Old Testament, which has been studied the evening previous. They have in this way just finished the five books of Moses. All get a Sunday lesson from some catechism, or from the Scriptures. The two lower classes at present recite from two to six answers, of some length, on Sabbath evening, from a catechism embracing the principal doctrines and duties of Christianity. The second class studies the same catechism, with copious scripture proofs; and the first class a lesson from the Testament, giving the substance of about one half a chapter, generally in their own words. Except a few very small girls, all give some account of one or both the sermons, which they hear on the Sabbath. It is to be understood, however, that their Sunday lessons are not all committed on the Sabbath, as they frequently employ some leisure time during the week for the better acquisition of them.

The girls generally sew well for their age, some of them very well: some also knit, make tape, buttons, &c.

On the whole, we cannot but consider the prospects of the school as flattering. It must still, however, be regarded somewhat as an *experiment*.

#### *Remarks on the State of Female Society.*

What effect these efforts to educate females, and thus to raise the character of the sex here, may have upon the state of society generally, remains to be seen. The obstacles are great. Prejudice and interest combine against us. To raise females is, in the opinion of the other sex here, to raise a pestilence. It is to give them greater opportunities of doing wrong. Besides, it is to take away from the Brahmins and priests one principal source of support—the females having a very considerable control in money matters, and being most devoutly superstitious. They excel in attachment to idolatry, and all its unmeaning and expensive ceremonies. The “craft” is therefore in danger.

Still we might bear up against these obstacles with more force, were we able to show the people that, (as in the case of the boys,) *some profit* may be calculated on from the education of their girls. But the parents think, that though the girls learn to sew, there is no benefit, as they have no clothes to be made; and in the present state of society, it is very much so. With regard to learning to read, write, &c., the effects, which they calculate upon, are not good, but bad. They only look for an increase of pride and obstinacy in the female, proportioned to her acquisitions, and of course on an increase of the difficulty, which the husband now has to manage his wife, so that the more *whippings* will be necessary. Indeed, some of those, who, being themselves Christians, would prize principle in a female, who would value her the more for her being able to read, for her understanding the doctrines of Christianity, and especially for her being a Christian, seem to think that, on many accounts, a girl, educated in our schools, will not make so valuable a wife, as one who has been brought up as the generality are, because her habits in school have become such, that she cannot so well go into the fields, and cut grass for his cattle, gather manure with her hands, carry burdens on her head to the market, or pound so much rice, or, in short, do so much menial service.

The cure for all this must be looked for in an *improvement of the state of society*;—in giving to the people, in

some respects, different habits of dress; different and better houses; better furniture; and, generally, in promoting the arts of civilization among them. These things are far, perhaps very far, ahead; and in all sober calculations for meliorating the state of things here, and introducing those comforts and refinements, which give spur to ingenuity, and stimulus to exertion, and scope to talent; which give the female character room to rise from a state of servitude, and spread its polish over society;—the climate, the immemorial customs, the poverty of the people, and various other hindrances, are to be kept in view. Still, with the introduction of Christianity, there will be a gradual improvement in these temporal respects; and scarcely any thing would hasten it more, than now to place native females, well educated, and governed by Christian principles, in easy circumstances among the people—to connect them in marriage to such individuals, as need not, and would not, require of them that *kind* of labor, for which they certainly are not peculiarly fitted by a residence of some years in a Charity Boarding School.

But to this there is one great barrier—the want of DOWRY. Many in the school have *nothing*, and very few have much, to facilitate forming a proper connexion, in a pecuniary point of view. Yet this, next to caste, is the very point of view, which all take. Scarcely any thing else is considered. The contract for marriage is a mere bargain about *dowry*. The girls of the school have, therefore, but little prospect of forming a proper connexion—a connexion which may place them above drudgery, unless they can obtain *something in way of dowry*. The sum need not be large, for such is the poverty of the people, that few can give their daughters much. From *twenty-five to thirty Spanish dollars* would go a great way, and all things considered, would probably do as much to advance the cause of Christianity, when given to a discreet, modest girl in dowry, as the same sum expended in her previous education. Should those who support these young females, especially such of them, as have already become members of our church, and who, as they are advancing in age, must soon settle in life, and rise or fall very much according to the opportunity they may have for a suitable connexion, take this subject into consideration, and, as the crowning act of favor to these their *adopted children*, devote a certain sum, say fifty dollars, to be appropriated for their benefit, at the discretion of the mission, I am persuaded few of their charities will be more acceptable to Him,

who has given them their substance; and none so precious in the eyes of this heathen people, who consider *giving a dowry* as the greatest of charities.

### Preaching.

Abiervathum, the native assistant at this station, though not licensed to preach, holds a meeting regularly at a distant village, where two of the schools (so far from the church that they cannot come to it every Sabbath,) collect at the time of our morning service here. He also exhorts on Sabbath afternoon at some of the school bungalows, or in the church. On other days, he goes from house to house, as his health and studies permit. I usually preach twice on the Sabbath, seldom, though sometimes, more. When the evenings are favorable, the afternoon meeting in the church is deferred until candle-lighting, when more attend than in the afternoon. Sometimes we have evening meetings in the school bungalows, and elsewhere, but I am seldom able to preach in an open bungalow at evening. What I do on week days, by way of making known the Gospel, is principally in short excursions among the people; or sometimes to a bazar, or school bungalow. I am able to get from home but seldom, and to go but a little distance. Yet there are multitudes perishing around. Sometimes a thought of their situation affects me, and I long to do more than I *can* do; but generally, alas! I am but too insensible of the worth of the immortal soul, and of my responsibility as a *watchman*. Oh that I may "count all things but loss for the excellency of the knowledge of Christ Jesus my Lord"—"that I may know Him, and the power of his resurrection, and the fellowship of his sufferings."

### Communicants and Candidates.

The number of communicants, at this station, is *seventeen*, and there are four candidates for admission to the church. With the communicants I hold a weekly meeting with special reference to their spiritual state, to their progress in divine knowledge, and to the correction of any abuses that arise. These meetings are sometimes very refreshing. There is also a weekly meeting for the candidates, and other inquirers, at which, for the last six months, from eight to ten have attended, not including the children of the school, who attend separately.

## Syria.

### MR. GOODELL'S OBSERVATIONS ON THE CLIMATE OF SYRIA.

In the last volume of the *Herald*, pp. 345—348, were inserted three letters from Mr. Goodell to the Assistant Secretary, containing the results of his observations on the climate of Syria, during the months of January, February, and March, 1825. Since the pub-

lication of those letters, six others have come to hand, containing observations for April, May, June, July, October and November: those for August, September, and December, have not been received.—For the reasons mentioned in the former case, we shall now give an abstract of that part of Mr. Goodell's meteorological journal, which has not already been noticed. The thermometrical observations were made three hours before, and three after, noon; and regard has been had to this difference of time, in our table.

### RESULTS OF OBSERVATIONS IN THE MONTHS OF APRIL, MAY, JUNE, AND JULY; TOGETHER WITH OCTOBER, AND NOVEMBER.

Months.	Greatest Heat.		Least Heat.		Range.		General Range.		Mean Temperature.		General course of Winds.	General state of the Weather.
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.		
April,	68°	70°	54°	58°	14°	12°	56°—54°	61°—68°	61°	63°	S. W.*	Rain on 7 days.
May,	75°	79°	66°	71°	10°	8°	70°—72°	73°—76°	71°	74°	S. W.*	Rain on 4 days.
June,	82°	84°	75°	79°	8°	5°	76°—80°	80°—83°	78°	81°	S. W.*	Rain on 1 day.
July,	83°	85°	80°	83°	3°	3°	80°—81°	83°—85°	81°	84°	S. W.	No rain.
Results for 4 months,	83°	86°	54°	58°	29°	28°	56°—81°	61°—85°	72°	75°	S. W.*	Rain on 12 days.†
October,	79°	84°	70°	74°	9°	10°	74°—78°	76°—81°	74°	77°	S. W. & N. E.	Rain on 3 days.
November,	73°	79°	64°	66°	14°	13°	66°—69°	68°—72°	67°	71°	S. W.*	Rain on 5 days.
Results for 2 months,	79°	84°	64°	66°	15°	18°	66°—78°	68°—81°	70°	74°	S. W. & N. E.	Rain on 8 days.†

\* Occasionally N. E. for several successive days, especially in the afternoon. Sometimes N. W.

† Often small in amount. Generally, as in the earlier parts of the year, the rain came from the S. W.

### Remarks by Mr. Goodell.

In *April*.—The spring is more backward, than it was last year, and the weather, during the month, is said to have been uncommonly cold for the season. We have all had uninterrupted health, and the ordinary tokens of divine favor. At two different times, there has been no bread in the city; but a partial relief is now daily expected from Acre. In consequence of the great scarcity, my congregation of the poor and needy has continued much longer than I expected; though it is now diminished one half, and will probably soon be entirely dispersed, as it is only a few weeks to the most busy season of the year.

In *May*.—There is more snow to be seen upon the heights of Lebanon, than there was last year, at this time, and the spring is said to be more backward than usual: but the month has been exceedingly pleasant, and the prospect around us the most charming.

We have now adopted our summer's regimen, which consists in taking but little exercise, and in eating but little

meat. We seldom go abroad till near sunset, when we usually walk by the sea side. In the morning, we take an egg, a cup of coffee, and a piece of bread. Our dinner consists of rice soup, and boiled vegetables, eaten with bonny-clabber.

I believe we are all of the opinion, that, as it respects salubrity, Beyroot is to be preferred to Malta. I have heard of no native of the country pining away with the consumption, and am not aware, that dyspepsia has any existence, even in name. Though strict attention to health is indispensable here, yet if one is neither too whimsical, nor too careless, I have little doubt he might enjoy this precious blessing in as high a degree as ourselves. Mrs. G. and myself have never been more highly favored in this respect, than since our residence here. I should, however, do violence to my own feelings, did I not acknowledge the providential care of our heavenly Father, and say, "It is of the Lord's mercies, that we are not consumed, because his compassions fail not;—they are new every morning; great is his faithfulness."

In *June*.—No days, during the month, have been so warm, as a few of the days in June of the preceding year, and the rain on the 18th was said to be very unusual. Snow is still to be seen on the heights of Lebanon, though it has now nearly disappeared. It has been a very pleasant month and a very good one for study. No sickness has prevailed among the natives, or foreigners. We occasionally feel languid, and so we did in America. I suspect I can study more in Beyroot, than I could in America, though perhaps the reverse would be true with most others.

In *July*.—You will observe, that there was but very little variation, either in the degree of heat, or in the course of the wind. It was, I think, two or three degrees cooler, than it generally was during the same month last year. Snow was to be seen upon the mountain more than half of the month; indeed it did not wholly disappear from our view, till about the 20th. The breeze from the south west was constantly refreshing, and, within doors, it was exceedingly comfortable. I have known no month in Syria, which has been more pleasant for study; and none, in which I have made more sensible improvement. But there is a much greater difference in this country between *out* of doors and *in*, than you in America can well imagine. It is not safe to venture much abroad till near sun set. Mr. Bird, in consequence of exposure in the heat of the day, had a violent attack of fever; which, had it not received a timely check through the instrumentality of Dr. Dalton, would probably have raged to an alarming degree. Several Franks\* during the month have died of a fever, which they brought with them from Cyprus. Two or three died here a year ago of the same fever. It prevails, I believe, every year at Cyprus, and is very fatal, both to the natives, and to foreigners; but does not appear to be contagious; at least, the sick in Beyroot have never communicated it, even to their attendants.

I have known two or three of the natives, who have, during the month, been ill, though not dangerously, of a fever, and have heard of a few, who died with the dysentery, probably induced in whole, or in part by eating too freely of unripe fruits. One poor Arab, who had been sick with the dysentery nearly a month, was brought, about a fortnight ago, and laid before the door of my house, apparently so near his

end, that a priest was immediately sent for by his friends, to give him the holy sacrament, and extreme unction. We removed him a little distance under the trees of the garden, gave him a mat to lie upon, and used means for his recovery. He is now better, and we hope he will be restored to health. Children appear to suffer the most. All the Frank children, who are *teething*, have been more or less ill; though all have as yet been mercifully spared, and no one has been sent upon the mountain for the sake of a better air. After the expiration of the present month, we shall probably find no necessity for using more than ordinary precaution with respect either to our food, or exposure abroad.

In *October*.—A comet was seen about 9 o'clock in the evening of the 4th, in the east, with an unusually long train. It rose every night further south, and disappeared about the 22d. The fever still prevails in the country, though not to such a degree as in August. Two English travellers of our acquaintance have fallen victims to it; viz. Dr. Broomhead, on his way to Constantinople, and Mr. Blanc, on his way to Smyrna, in company with Mr. King. The season has been more sickly, than the Franks, who have resided longest in the country, recollect to have known before. It is attributed by some to the uncommon snow and cold of the last winter.\*

In *November*.—We have had but little rain during the month. The fever has prevailed, though it has been less malignant than in some of the preceding months. In every part of the country, in Smyrna, also, and Alexandria, we learn, that the season has been remarkably unhealthy. It has, indeed, through the whole country, been a terrible season of sickness and death. The judgments of God have been abroad in the land, and O that the inhabitants might learn righteousness! But I have conversed with very few, who appear to regard the voice of Providence. The subject of death, and indeed every religious subject, is too generally treated not only with indifference, but with a levity, that is exceedingly painful to a serious mind. "That's no news; who does not know that?" said the principal Maronite priest to me, and then laughed very heartily at his own wit, when I remarked to him, in the presence of a number of persons, that "we must all die." A few individuals, with whom

\* That is, Europeans. The American missionaries also share in the appellation. *Ed.*

\* It will be recollected, that it was in this month Mr. Fink died. *Ed.*



we have had the most intercourse, appear to have been a little affected by the dispensations of Providence, to have been made more thoughtful about their eternal interests, and more disposed to listen to religious conversation. And in this country, it is exceedingly encouraging to witness even the least tenderness of feeling, or the least yielding to a religious influence. And we hope, and labor, and pray, that these impressions may be deepened, and may result in true conversion to God.

## South America.

MR. BRIGHAM'S JOURNEY FROM BUENOS  
AYRES TO CHILI.

(Concluded from p. 154.)

### *Passage over the Andes.*

IN descending the mountain, we were not incommoded by "soft snow," but we had that which was far worse, a stiff, frozen path, full of deep, dangerous holes, made by those who had travelled by day. The canonigo's mule, and some of the others, soon fell, and plunged their riders headlong in the adjacent banks. Finding it dangerous to ride, we were all obliged to dismount, and lead our mules for more than two leagues. At the end of this distance the snow had diminished, the road was better, and day light began to appear.

The descent of the Andes is much shorter, and generally steeper on the west side, than the east, so that, by ten o'clock, when we were nine leagues from the summit, we found ourselves, with all our loose coats and mittens, in which we were shivering a short time before, now surrounded with fresh grass, and flowers, and in a temperature more than comfortably warm.

Four leagues from the cumbre, we passed the lake of the Incas, whence issues a stream, which forms a part of the great Aconcagua river, on whose north bank runs the public road. At the distance of nine leagues, where we halted at another casucha, is *el ojo del agua*, a famous spring, where issues at once a large stream, clear as crystal and tributary to the Aconcagua.

From this place, we travelled five leagues further, and were again stopped at mid day, by another swollen stream. At this place is a dwelling house, or rather a custom-house, where a solitary being is placed, by the government of Chili, to examine and report what articles pass, and to prevent smug-

gling. The trade across these mountains to Mendoza and San Juan, is very considerable. We met in all, between 900 and 1000 mules passing to those places, and passed many others coming thence, laden with soap, wheat, matto, and dried fruits. It is not often, however, that 900 mules would be met in a single journey. This was the opening of the spring, and many were hurrying over to take an early advantage of the markets.

Early next morning we crossed the stream, which had detained us, and, by eleven, reached the dwelling of a good peasant and his family, living on a spot finely irrigated and fertile. It was not a little pleasing to reach again the abodes of men, although but humble ones. We were here furnished with a good Spanish dinner, and soon after proceeded on our journey, crossed the Aconcagua, on the worst bridge I ever saw, made of five long uneven logs laid across the stream; and, by five in the afternoon, were in the beautiful village of Santa Rosa.

The lands around this village are said to be among the best in Chili. They are finely irrigated by the waters of the Aconcagua, and were now covered with green wheat, corn, barley, fruit trees, and vineyards, all well fenced and husbanded. A few leagues before reaching the village, I saw one of the celebrated hyde bridges of Chili, and horses passing over it. I will not undertake to describe this curiosity, until I have opportunity of seeing another, with time to examine it. I should say at once, however, that it must be a dangerous affair, for, at this time, horses and men were swinging and balancing in the air, over the river, like rope dancers who are well paid for their tricks.

I could not learn satisfactorily, but I should think Santa Rosa must have a population of four or five thousand. It has one church, which is handsome, and several others, which are decent; and many of the dwelling houses are good, made of mud, and colored white like those of Mendoza. The site is nearly level, a little descending to the west, so as to convey water in open rivulets through all the streets running in that direction.

We called and reported ourselves to the governor, (a thing indispensable, in these interior villages,) who informed me that he was a Swede by birth, and had resided in the country twenty years. He observed, with dignified emphasis, that he and I were at a great distance from our native countries, a fact to which I cordially assented, and bid him farewell.

As we were now twenty leagues north from the capital of Chili, and anxious to reach that place the following day, we thought it necessary, as our mules had become slow and tender footed, that we should advance a few leagues on the way, before stopping for the night. It was now near the setting sun, and the air soft and clear, as I had been taught to expect in Chili. The road, also, was excellent, running south parallel with the mountains, and we continued our way until we made four leagues, when we stopped at the country house of one of the canonigo's friends, where we had been invited. It was a capacious farmhouse, where twenty or more peones and an overseer resided. I saw him next morning apportion to each their rations for dinner, which consisted of a small loaf of bread, and eighteen dried figs, which they carried to the fields. A boy of fourteen in the rear porch was teaching a school of about a dozen other boys, but from the little I saw of them and their books, I inferred that it was of the most indifferent character.

Leaving this place at sunrise, we reached, after three leagues, the famous hill and battle-ground called *Chacabuco*, where General San Martin, after crossing the Andes, first attacked and defeated the royalists. The hill is something like four hundred feet high, narrow on the top, and running from east to west across the main road. The Spaniards were placed near the road on this height, when they were assailed by the Patriots from the north, and soon driven to the great plain, one league to the south. On this plain a second action was fought with great bravery on both sides, but eventually decided in favour of the Patriots, with great loss of the enemies' lives.

Wheat and corn were now growing on this field of slaughter with the greatest luxuriance, as if the soil were "fattened," as one says of Waterloo, by "the big red rain," which had there fallen.

From this place to Santiago, fourteen leagues, the road and adjacent grounds are level, small farm houses numerous, and fields well cultivated. Seven leagues from the city, we passed the little village of *Colina*, where are fine chalybeate springs, to which the people of the city frequently resort during the warm season. Fruit-gardens and vineyards are connected with almost every house of this place, while the fields are covered with grains, grass and herds. Most of the grounds along this road, from Santa Rosa to the capital, are irrigated by the waters, which come down from the Andes, and are as productive,

perhaps, or might be, as any on the earth. But if there happen to be a spot of elevated ground, where water cannot be conducted, its appearance is in striking contrast with the other grounds. Not a tree, or green substance is there found, and the deserts of Nubia are not more dry and barren.

Just before evening came on, we were enabled to see the high, white spires of Santiago, with the hill and fort of St. Lucia, although it was yet three hours before we reached our places of rest. The day had been excessively hot, and I had been almost every moment on the dull mule, whipping and spurring, till the powers of body and mind were well nigh exhausted. I inquired for the English Fonda, and soon found its door, and in it standing the good landlady, one of the most pleasant of Yorkshire women, who hurried round the servants, provided me supper, and soon brought all my present wants to an end. Having been long in Spanish houses, and for nine days in the mountains, without hearing a word of English, I was struck more than ever before, with the music of my native tongue, and with the neatness and comfort, in which the English and Americans, beyond all other people, excel.

#### LETTER FROM MR. BRIGHAM TO THE CORRESPONDING SECRETARY.

In the Herald for March we mentioned Mr. Brigham's arrival at Mexico, about the commencement of the present year. Very recently, a letter has been received from him, dated Vera Cruz, (a seaport on the Gulf of Mexico,) March 17th, from which the following are extracts.

Dear Sir,—Through the goodness of divine providence, I have reached the last port in Spanish America, which I was to visit, and am to-morrow to embark for the United States. I go first to New Orleans, as no vessel sails immediately for any of our other ports, and I have a fear of remaining long in this most sickly of places, and consider that there may be some good ends answered by visiting New Orleans.

My residence in Mexico has been about two months, in which time I have learned much of its moral, literary, and political state, and have formed many interesting acquaintances, with some of whom I shall hereafter correspond. I have only room at present to say, that, as regards the appearance of Mexico city, its houses, public and private, its streets, &c. it is far superior to any city of the Spanish republics, and in many

respects superior to any city of our country.

The interior of the dwelling-houses is by no means equal to the exterior, and they are not so well furnished as in the South American seaport cities. The people, I think, are not generally so intelligent, certainly not so refined, as the South Americans, and are more superstitious, more jealous of strangers, and, in point of morals, about the same. Priests, monks, and nuns are numerous, and yet exert a great influence over the people.

The Scriptures, however, are now freely introduced and circulated, and I think the demand for them is greater, than in any of the southern republics. As for a free toleration of religion, it cannot be hoped for yet in many years: they are a very different people from the Buenos Ayreans, as regards toleration.

Their colleges are large, some of them well endowed, and have many students, but their books, and of course their instruction, are of the kind in vogue in the dark ages.

A Lancasterian school is now in operation, and a Mr. Jones, son-in-law of Lancaster, has hopes of establishing soon a school for teachers.

The number of Indians in Mexico is great, said to be two millions, and unlike any other city in the new world, they live and labor in the city itself, and suburbs, speaking generally only

\* In a letter to the American Bible Society, Mr. Brigham states, that, while he was in Mexico, a merchant received 600 Bibles and about 100 Testaments, in the Spanish language, from New York, all of which sold immediately for a high price. The Bibles sold for five dollars each, and were afterwards retailed for eight dollars and a half, and Mr. B. heard some asking for them in the streets twelve dollars.—Mr. B. thinks he could have sold many thousands, if he had possessed them. Ed.

their own tongue, and retaining most of their ancient customs. They may be regarded as industrious, yet, through their great intemperance, are poor and miserable. I never see them without pitying their hard lot, and thinking of the horrible cruelties and abuses, which they have received from their Catholic conquerors.

With the march of liberty and intelligence, their condition will no doubt be improved, as will that of all the lower classes in all these countries. After having seen much, very much, of Spanish America, and very much at present to disapprove, I have still strong hopes, that a great change is rapidly taking place for the better, and that practical religion, and domestic virtue, will yet abound, as well as liberty and intelligence. Foreigners are coming in by hundreds, giving us ground to believe, when considering the greatness and goodness of these territories, that many millions of beings are here to live, and act, and die. How important, then, that prayers be offered, and means used, so far as practicable, that these millions may grow up and live in such a way as to die happy.

I shall now hasten as rapidly as possible towards the northern states, hoping to be in Boston before the end of May.

I should have been home before this, but for the many delays and obstacles in travelling in this country. You cannot go to or from the capital, without a large party, on account of banditti, and for company must often wait long. We saw two companies on the road which had been robbed, and we escaped but narrowly ourselves.

Sincerely yours,

J. C. BRIGHAM.

## Foreign Intelligence.

### Peninsular India.

#### MISSION TO THE SYRIAN CHRISTIANS IN TRAVANCORE.

THE mission established among this interesting people by the Church Missionary Society, in the year 1817, continues to enjoy the smiles of heaven; as will appear from an abstract of the seventh Report of the Madras Committee, which we copy from the London Missionary Register for February.

*College*—The number of students is 51: their punctuality in attendance and application to study have borne testimony to their desire for improvement. There are three Latin classes: the first contains seven students, who have begun to read Virgil, have acquired a tolerable

acquaintance with the construction of the Latin language, and possess a serviceable knowledge of English: the second consisting of eight, has begun Cæsar; and the third is reading Selectæ e Veteri: with few exceptions, the students of the three classes have begun to direct their attention to the acquisition of the Syriac. The study of Sanscrit has, for the present, been discontinued by the students, at the recommendation of the Metran; that they might devote a longer portion of their time to the study of Syriac: but they are considered to have made so much progress in it, that they may, without difficulty, renew it at a future period: the effect of their attention to this ancient and polished language is observable in the classical tinge by which their conversation is marked.

*Grammar School*—The progress of the scholars, in the acquirement of English and Sanscrit, has been steady. Two boys have been sent out

as schoolmasters; and thus the school has begun to fulfil an important object in its plan. The boys are regularly instructed in religion, and almost all of them have committed to memory our Lord's Sermon on the Mount: some, indeed, have learnt this instructive portion of Scripture by heart, both in English and Malayalam. The Church and Dr. Watts's Catechisms enter into their course of study.

*Parochial Schools*.—The schools are attended almost exclusively by Syriac children: the Roman Catholics are prohibited from attending by their Bishop; and the Mahomedans and heathens are averse to receive Christian instruction. A change, in this respect, may, however, be anticipated; for the schools bear a good character among the people, and much pains are taken to keep the schoolmasters attentive to their duty. The number of schools is fifty, and of scholars twelve hundred and thirty-one: that of schoolmasters is fifty-one, there being two in one of the schools. In some of the schools, the boys do not attend regularly; at the season of harvest, in particular, there is a falling-off in most places.

*Clergy*.—In the past year, the improvement of the Catanars was not great; but it is noticed, that some, who have been ordained since the establishment of the mission at Travancore, conduct themselves in a manner more befitting their vocation than their seniors. The rites and ceremonies of the Syrian Church continue as usual; yet a hope is entertained, that, as the light of knowledge is diffused among them, their superstitions will be laid aside. The Metran has, indeed, addressed a letter to the churches, prohibiting some heathenish customs, which had been observed at their feasts.

*Churches*.—Two new churches are building; and other churches are undergoing repairs. Considerable pecuniary aid is necessary to put the churches in a good state of repair; and the Syrians themselves, are too poor to supply the requisite means.

*Translations*.—In reference to these, Mr. Bailey states: "Since I finished the revision of the New Testament, I have revised again the Epistle to the Romans, and the First Epistle to the Corinthians. The Gospel of St. Matthew I have prepared for the press, and it has been printed. The Gospels and the Acts of the Apostles are nearly prepared for the press. There is a considerable desire excited among the Syrians in general, to possess the Sacred Scriptures; and it is no small grief to us, that we are not able to supply them with those invaluable treasures. The Gospel of St. Matthew is distributed as fast as we can get copies stitched together and put in boards."

Not long since, this mission was visited by the Rev. Marmaduke Thompson. Of the state of the Syrians, both priests and people, he speaks in not very favorable terms.

Two improvements, however,—says the editor of the London Missionary Register,—he considers to be permanently effected—the abolition of the celibacy of the clergy, and the purifying of some of the festival solemnities from the heathenish admixtures by which they were degraded; but he laments, among other things, the corrupt state of the Syrian Liturgy, the low condition of the females, and

the want of due regard to the Sabbath. He entertains, however, in common with all who duly appreciate the state and prospects of this mission, the most confident hopes, under the gracious influence of the Holy Spirit, of its ultimate success.

Of the brotherly concord, and the devotedness of the missionaries to their work, he thus speaks:

Our missionaries are worthy of our utmost esteem and confidence. Their part has been most difficult, particularly from the state of extreme ignorance, political depression, and dismal degradation, in which they found the people; and, what was indeed to be expected from such a state, their tenaciousness of their own customs and habits, and extreme jealousy of any interference with them, however unscriptural, childish, and wrong. It pained me greatly to hear from them continually the common heathen defence of "custom"—"custom"—"it is our custom."

Our missionaries have these difficulties, and still bear up under all, with a degree of patience and address of wisdom and prudence, which we cannot but hail with reverence, as coming from above. Nor is the unity of spirit, the simplicity, and the harmony and love, in which they live together, less striking, or less gratefully and devoutly to be acknowledged. They respect one another; and they respect the objects of their missionary care, with all their failings, and especially the heads—the Metropolitan and the priesthood: and they enjoy the fruits of it, most manifestly, in mutual comforts and benefit, and in the reverence of the whole people universally.

Their devotedness to their work is equally admirable. They really live in toil, from morning till night; and not without much smarting. Mr. Bailey and Mr. Fenn, particularly, suffer much not unfrequently—Mr. Bailey, from intense head ache, Mr. Fenn, from more general visceral derangement. Yet they certainly do not spare themselves. "My only fear," said Mr. Bailey to me, in reference to a late alarming illness—"My only fear was, that the doctors would order me to England."

Their works do not yet appear, outwardly, to any very great extent; but enough is very visible, in each department—in the printing office, its establishment and produce in translations; in the college, and its youths, and the grammar school; in the parochial schools; above all, in these excellent men themselves, in their families, and in their intercourse with one another, and with the Metropolitan, Malpans, and Catanars—to make Cotym, and its whole charge, one of the most interesting spots for the Christian visitor, we may boldly say, in all India.

Mr. Fenn, in a more recent communication to the Society, remarks as follows:

The students at the College, in English and Latin and Sanscrit, are becoming proficient; and read and study like English youths: they have acquired a polish, in comparison of what they had. A little more than a month ago, I introduced Latin at the Cotym Grammar School, and have a class of nine: they are



quite perfect in the declensions and conjugations, regular and irregular; and will soon begin to construe: they learn with great eagerness. At the College, a little geography and astronomy has been learnt, and is in a course of learning. I should like to introduce a simple course of mathematics. I am only anxious not to generalize their knowledge too much, but to inure them to laborious and patient investigation.

On the 16th of May, the venerable Mar Dionysius, who, since the year 1817, has filled the office of Metropolitan of the Syrian church, died suddenly; and on the 26th of June, Malpan Philip was elected his successor. The

manner of his election is thus described by the Editor of the Missionary Register.

Three were named, and lots cast in the primitive manner of an appeal to the will of God. For each person it appears that two papers were written in the following form:—

If it be the will of God that A should be chosen, let this paper come up—

If it be the will of God that A should not be chosen, let this paper come up.

The first paper which was drawn was the negative paper of one of the other candidates: the second was the paper of Philip which established him in the office.

## Domestic Intelligence.

### AMERICAN COLONIZATION SOCIETY.

A LATE number of the "African Repository and Colonial Journal," a valuable monthly publication of the Colonization Society, contains a Memorial of that Society to the several States, from which we make a number of extracts.

A Colony of free colored persons from the United States, amounting to several hundred, has been planted on one of the most eligible situations upon the coast of Africa. The difficulties and dangers necessarily attendant upon such enterprises, have been overcome: and they are now in the peaceful occupation and cultivation of a fertile and extensive territory, possessing every advantage for their own comfortable subsistence, and for carrying on an advantageous commerce with other parts of the world.

Every circumstance calculated to promote a rapid increase of population, is to be found connected with this settlement. The vast mass of inhabitants of this description in our country, their depressed and unfortunate condition among us, the continually decreasing expenses of transportation, their own desires to seek a home, with their brethren, in the land of their fathers, and the obvious interests of every portion of our community to aid and encourage them, give every reason to expect that emigration to Montserado, will only be limited by the capacity of the country to receive and subsist the Colonists.

And this capacity is almost unlimited—a climate suited to the constitutions of the descendants of Africa, a soil adapted to their wants, producing two crops of corn within the year, and rice almost without cultivation, whose forests abound in cotton, coffee, dyewoods, spices and every tropical production: and such a country, thus abounding in resources for the subsistence of man, destitute of men, depopulated by the slave-trade, must invite, must admit and provide for, a more rapidly increasing population than has perhaps ever yet been witnessed.

Such is the situation, and such are the prospects of the establishment your memorialists have been enabled to make.—A private association of individuals can do little more.—The work now becomes too vast for their powers, too important to be trusted to any hands, save

those, to whom, as guardians of the public, the great interests of the public are committed.

Your memorialists have long looked forward to the period that has now arrived, and deliberately considered the duties it would impose upon them. In the discharge of these duties, they now appear before you, and make their appeal with confidence to the legislature of a state, many of whose citizens have already evinced their readiness to promote the success of the cause in which they have engaged.

They are already prepared to lay before the Congress of the United States, the work they have effected, and to call upon them, as representing the great body of the American nation, to take into their own hands, the consummation of an object, worthy of national patronage.

Whether the General Government of the U. States will consider this concern of national interest, to which the power and resources of the nation are to be applied, or as more proper for the consideration of the States, in their several capacities, it is not for your memorialists to determine. Their duty is to place it before all, who have the power to accomplish it, and to trust that the wisdom and patriotism of those to whom it is committed, will devise the most proper and effectual means for its success.

Should the States feel an interest in this great object, they can instruct their representatives in the national councils to speak their wishes; or should it become necessary for the several States to provide the means for its accomplishment, they can apply their own power and resources in its behalf, to such extent, and in such way, as their interest and duty may demand.

It is with these views and for this purpose, that the American Colonization Society now proceeds in the course of its duties, to claim from the several States, their solemn consideration of this most interesting subject. They hope that, in doing so, they may be excused for endeavoring to offer some suggestions, applicable to the difference in situation and circumstances of the several States of the Union, in relation to their colored population.

The United States contain, dispersed in

various proportions, among them, upwards of 250,000 free colored inhabitants.—That their removal to the colony now established in Africa, would be a blessing to themselves and a relief to us, is too obvious to our feelings and interests to require argument. It is also evident that, notwithstanding all the impediments to emancipation in the slave States, and all the disadvantages attending such a condition, a great addition is annually made to this number.

If the Colony at Liberia becomes capable of drawing off, annually, portions of this population from the various States, so that it gradually diminishes and finally disappears from among them, and if those, who hereafter become free, are also thus disposed of, will not these States have attained, by this disincumbrance, a great moral and political benefit, fully justifying even a considerable expenditure of their funds?

The amount of that expenditure may even now be calculated, though it is certain, that it will fall below any estimates that may be predicated upon the present cost of transportation.

The first emigrants cost the Society about fifty dollars, each, the last, about twenty. And when the vessels in which they embark, can return freighted with the African products, which the industry and enterprise of the Colonists will collect, it is certain that the mere subsistence during the passage, and for a few months afterwards, in the cheapest country upon earth, will constitute the sole expense.

And when this description of persons see, as they soon must, the great advantages of emigration, may not vast numbers of them be expected to provide for themselves, the means of transportation? Who can doubt this, that considers the great accession to the population of this country, annually made by the arrival among us, of the most destitute classes of foreigners, multitudes of whom only pay for their passage by their labor?

Those States, then, that at present labor under the disadvantages of such a population, can obtain relief; and at an expense not beyond its value. And if this was all—If a wretched outcast people should be thus made happy, and, not confining the blessing to themselves, should become a light to that land of darkness, to which we owe such a retribution for past wrongs: if a work thus beneficent to man and acceptable to God, can be made from materials not only useless but injurious where they are, there would be motive enough, excited by patriotism, benevolence and religion, to encourage us to such an effort.

The Memorial then takes into consideration two contradictory classes of objections, which the Society has had to encounter, and, in some degree, still has to encounter. *First*, Some consider "it as pursuing, without regard to means or consequences, an object destructive of the rights of property, and dangerous to the public peace." *Secondly*, Others look on it as a mercenary, selfish association, which, considering the free people of color as impediments to the profitable use of slave property,

seeks, by removing them, to rivet the chains of slavery.

It is made a prominent object of the Memorial to conciliate both of these classes of men. As few of our readers, however, can be supposed to belong to either of these classes, and none who have carefully observed the proceedings of the Colonization Society, we shall make but two or three extracts from this part of the document.

The sole object of the Society, as declared at its institution, and from which it can never be allowed to depart, is "to remove, with their own consent, to the Coast of Africa, the free colored population, now existing in the United States, and such as hereafter may become free." That such a removal is practicable, and will be highly beneficial, both to the subjects of it and to ourselves, seems now scarcely to admit of a question.

What its effects might be in relation to another class of our colored population, and those who lawfully hold them as their property, must of course be more doubtful. But that such effects would be injurious to either, seems by no means probable. That it would tend to mitigate the evils of slavery, and offer facilities and inducements to voluntary emancipation, seems almost certain: and it cannot be doubted but that this may be done without impairing the rights of property or the safety of society.

Whatever influence then it may have upon the question of slavery, must be a beneficial influence, and cannot therefore be considered as an objection against it. That every measure which either directly or indirectly affects this delicate question of slavery, should be managed with the greatest care and circumspection, must be conceded. But it cannot be reasonable to insist that, every measure, however important and beneficial, is to be denounced, because it may in its consequences, lead to a removal of the obstructions to voluntary emancipation, and act favorably upon the state of slavery.

In pursuing their object, therefore (although such consequences may result from a successful prosecution of it,) the Society cannot be justly charged with aiming to disturb the rights of property or the peace of society.

To those who charge the Society with the contrary motive of designing to perpetuate slavery, they would beg leave to say, that it is not reasonable to infer such purpose, from the circumstance of the Society's confining its operations to the free people of color. The Managers could, with no propriety, depart from their original and avowed purpose, and make emancipation their object. And they would further say, that if they were not thus restrained by the terms of their association, they would still consider any attempts to promote the increase of the free colored population by munimission, unnecessary, premature, and dangerous.

In conclusion the Managers remark:

The Managers of the Society perceive with gratification, that these considerations begin to be felt and appreciated in those States where

slavery is only heard of, and where perhaps, the perplexities of its operations upon society, and the necessities it creates and imposes, have not been generally understood.

From the situation of the Society, and its constant intercourse with the citizens of some of the slave States, they have had abundant opportunities of witnessing the progress of opinion upon this subject, and of accurately knowing its present state. They are convinced, that there are now hundreds of masters who are so only from necessity, who are prepared to manumit their slaves, whenever means are provided for their reception and support in the Colony; and they believe that this disposition, even without any legislative enactments, will increase far more rapidly, than the means for its gratification can be afforded.

They trust, therefore, that the object which they have endeavored to place before the American people, and which is now proved to be attainable, will be found interesting to every portion of our country, and that no apprehensions of any evil consequences to result from it, can be reasonably entertained.

As this Society is understood to be now much in want of funds to meet the demands upon its Treasury, it is suggested, that public collections, taken up in its behalf on the Anniversary Day of our Independence, are eminently appropriate. Such collections, the last year, were made in many places.

We are concerned to state, that the Rev. Horace Sessions, whom we mentioned at p. 57, as having lately accompanied a number of new colonists to Liberia, died on his passage from the African coast to South America. He enjoyed, however, the previous satisfaction of seeing his charge safely landed at the place of their destination.

#### ANNIVERSARIES IN NEW-YORK.

From the New-York Observer, we shall compile a brief view of the anniversary meetings of great Societies in New-York, on Wednesday the 10th, and Thursday the 11th ultimo.

##### AMERICAN HOME MISSIONARY SOCIETY.

###### *Meeting for the Formation of the Society.*

An intended meeting of this kind has been already noticed at p. 161 of this volume. At 3 o'clock, A. M. on Wednesday, the Rev. Dr. Day, President of Yale College, was called to the chair, and the meeting was opened with prayer by the Rev. Dr. Porter of Catskill. The Rev. Mr. Bruen, of New-York city, then stated the object of the meeting, after which, on motion of the Rev. Dr. Porter, of the Theological Seminary in Andover, Mass. seconded by the Rev. Mr. Cuyler of Poughkeepsie, the following resolution was adopted.

*Resolved*, That this Convention are now prepared to receive any propositions which the Executive Committee of the United Domestic Missionary Society may introduce relating to the object of this meeting.

The Rev. Mr. Peters, Corresponding Secretary of the United Domestic Missionary Society, then read a form of Constitution, which the Executive Committee had agreed to recommend to the Convention; after which on motion of Chancellor Kent, seconded by the Rev. Dr. Bates, President of the Middlebury College, the following resolution was adopted.

That this Convention entirely approve of the proposed plan of a National Home Missionary Society, and that they will now proceed to consider the Constitution which has been presented.

The Constitution was then considered, after which the Convention adopted the following resolutions.

That this Convention approve the proposed Constitution, and recommend to the United Domestic Missionary Society to adopt the same, and become the American Home Missionary Society.

That the officers of this meeting be a Committee of the Convention, to present to the United Domestic Missionary Society, a statement of the proceedings of this meeting, together with the proposed Constitution, and the preceding recommendation that the same be adopted.

On the Friday evening following, the United Domestic Missionary Society met for the adoption of the Constitution, as recommended by the Convention.

##### AMERICAN TRACT SOCIETY.

###### *First Anniversary.*

THE first Annual Meeting of the Society was held in the City Hotel, at 10 o'clock, A. M. of Wednesday, the President, S. V. S. Wilder, in the chair. After the meeting was opened with prayer by the Rev. Mr. Mortimer, of the Moravian Church, and the President had addressed the Society, the Annual Report was read by the Secretary. The Treasurer then presented his report, after which the following resolutions were unanimously adopted.

1. That the reports now read be accepted, and published under the direction of the Executive Committee.
2. That this meeting express their gratitude to God for the cordial co-operation of the Branches, Auxiliaries, and active friends of the Society, during the past year.
3. That this meeting gratefully recognise the smiles of divine Providence, in the liberal donations of the friends of Zion in this city, for the erection of the Society's House.

4. That the prosperity of this Society during the past year, may well be considered as an earnest of the good which God designs to accomplish through its instrumentality, and affords encouragement to prosecute its objects, in humble reliance on the grace of the divine Redeemer, with augmented energy.

5. That the object of this Society demands unwavering confidence in God, and the united, vigorous, and persevering efforts of all his people.

6. That the thanks of the Society be presented to Mr. John McComb, for his faithful and gratuitous services as architect of the Society's House.

The gentlemen who moved and seconded the resolutions, were, the Rev. Cornelius C. Cuyler, of the Reformed Dutch Church, Poughkeepsie, N. Y. and the Hon. Jonas Platt, of the city of New-York; J. M. Hopkins, Esq. of Albany, and the Rev. Daniel Sharp, of the Baptist Church, Boston; the Rev. Charles P. McIlvaine, Professor of Ethics, and Chaplain of the Military Academy at West Point, of the Episcopal Church, and Mr. John C. Brigham, late Travelling Agent of the Board of Foreign Missions, in South America and Mexico; the Rev. William Staughton, D. D. President of Columbian College, Washington city, and the Rev. Ebenezer Porter, D. D. of the Theological Seminary, Andover, Mass.; the Rev. Justin Edwards, of the Evangelical Congregational Church in Andover, Mass., and the Rev. James Blythe, D. D. of the Presbyterian Church, Lexington, Ky.; Arthur Tappan, Esq. and Dr. John Stearns.

The meeting was addressed by Rev. Mr. Cuyler, J. M. Hopkins, Esq. Rev. Prof. McIlvaine, Rev. Dr. Staughton, Rev. Mr. Edwards, and Rev. Dr. Blythe.

#### UNITED FOREIGN MISSIONARY SOCIETY.

##### *Ninth Anniversary.*

THE ninth Annual Meeting of this Society was held at the City Hotel, on the Evening of Wednesday. The President, Hon. Stephen Van Rensselaer, having been providentially detained from the meeting, the Rev. Dr. Proud-fit, of Salem, N. Y. the senior Vice President, took the chair. The meeting was opened with prayer by the Rev. Mr. Beman, of Troy, N. Y., after which an abstract of the Report was read by the Rev. Mr. Mason, Secretary for Domestic Correspondence. The following resolutions were then adopted by the Society.

1. That the Report, now read, be accepted, and that it be printed by the Secretary for Domestic Correspondence.

2. That the manner in which Foreign Missions from this country have been conducted,

demands our entire confidence, and our highest praise.

3. That the privations, toils, and sacrifices of our Missionary Brethren, claim the sympathy and regard of the Christian community; demand our fervent prayers for their success; and require our unwearied efforts to provide for their comfort, promote their usefulness, and thus contribute to the glorious cause in which they are engaged.

4. That this Society cordially approve the measures adopted by their Board of Managers in relation to the Union of the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society.

The three first resolutions were moved and seconded by the Rev. Dr. Bates, of Middlebury College, Vt. and the Rev. Dr. McAuley, of New-York city; the Rev. Mr. Wheeler, of Windsor, Vt. and the Rev. Mr. Cuyler, of Poughkeepsie, N. Y.; and S. V. S. Wilder, Esq. of Bolton, Mass. and Z. Lewis, Esq. of New-York city.—The Rev. Mr. Vaill, Superintendent of the Union Mission, and the Rev. Mr. Harris, Superintendent of the Tuscarora, Seneca, and Cataaugus missions, were present at the meeting.

#### AMERICAN BIBLE SOCIETY.

##### *Tenth Anniversary.*

The tenth Annual Meeting of the American Bible Society was held on Thursday, at ten o'clock A. M. in the Middle Dutch Church in Nassau Street. The venerable President being absent, the Hon. John Cotton Smith, formerly Governor of Connecticut, took the chair. The Rev. Dr. Perkins, of West Hartford, Conn. commenced the exercises of the day, by reading the 49th chapter of Isaiah.

From the Report of the Treasurer, W. W. Woolsey, Esq. it appeared, that the net receipts of the Treasury, the past year, amounted to \$51,339 91. The receipts for the ninth year were \$44,333 03, making a gain of receipts in the tenth over the ninth, of six thousand five hundred and fifty-eight dollars, eighty six cents.

The Rev. Charles G. Sommers, one of the Secretaries of the Society, read the Annual Report, after which it was resolved to print the Report of the Managers, and also that votes of thanks be presented to the President and Vice Presidents, for the continuance of their patronage and support—to the Secretaries and Treasurer, for their important services gratuitously rendered—to the Managers, for their services the past year—and to the Auxiliaries of the Society, for their zeal, activity, and co-operation. The following resolution was also adopted.



That the experience of ten years adds strength to the conviction, which the members of this Society entertained at its formation, of the great importance of the institution, the wisdom of the principles on which it was founded, and the necessity of still greater exertions among the friends of the Bible, in every part of the country, for the promotion of its views, and the accomplishment of its objects.

The resolutions were moved and seconded by the Rev. Dr. Blythe, of Lexington, Ky. and the Rev. Mr. Cuyler, of Poughkeepsie, N. Y.; the Rev. Mr. Brantly, of the Baptist church, Augusta, Geo., and the Hon. Wm. Hall, of Vermont; the Rev. Mr. Skinner, of Philadelphia, and Wm. Jay, Esq. of New York city; the Rev. Mr. Kennedy, of the Methodist church, and Samuel Bayard, Esq. of New Jersey; the Rev. Mr. Wheeler, of Vermont, and Mr. J. C. Brigham, from South America and Mexico; Wm. Maxwell, Esq. of Norfolk, Va. and the Rev. S. E. Dwight, of New Haven, Con.

#### PRESBYTERIAN EDUCATION SOCIETY.

##### *Eighth Anniversary.*

THE eighth Annual Meeting of the Presbyterian Education Society was held on the evening of Thursday, at the Brick Church, in Beekman-street, his Excellency Governor Clinton, President of the Society, in the chair. After the Report had been read by the Rev. Ward Stafford, Corresponding Secretary, the following resolutions were adopted.

1. That the Report be accepted and published under the direction of the officers of the Society.
2. That the thanks of the Society be presented to the several Executive Committees, Auxiliary Societies, and Associations, for their co-operation during the last year in promoting the objects of this Society.
3. That the Bloomfield Academy, under its new organization, is an object especially worthy of the patronage and support of all the friends of the cause of education, within the bounds of the Society.
4. That the success which has hitherto attended the exertions of this Society, is an earnest of the smiles of Providence, and affords encouragement for a vigorous prosecution of its labors.

These resolutions were moved and seconded by William Maxwell, Esq. of Norfolk, Va. and Thomas Bradford, Esq. of Philadelphia; the Rev. Dr. Bates of Middlebury College, and the Rev. Mr. Hay, of Newark, N. J.; the Rev. Mr. Cox of New-York city, and the Rev. Mr. Hamilton, of Newark; T. G. Fessenden, Esq. of New-York city, and the Rev. Dr. Spring.

#### BAPTIST GENERAL CONVENTION.

THE Baptist Triennial Convention held, in New-York city, a session of thirteen days; it adjourned on Tuesday the 9th ult.

There were sixty-four ministers, beside the lay delegates, present, and many other ministers who were not entitled to a seat. To be eligible to a seat in this body, there must be paid by the individual, or some society which sends him, *one hundred dollars per annum*, which money forms the principal item in their receipts. In accordance with the principle of the entire independence of the churches, this Convention neither exercises nor claims any control in the character of a church judicatory. It is wholly a *missionary body*. Education concerns have for a few years been connected with their operations, and the Columbian College, in the District of Columbia, was by them erected, and has been thus far supported. Measures have been adopted at this session to discharge all the remaining debts of that Institution; and then bid it look elsewhere for patronage, or stand on its own merits.

They expect the Rev. Lott Carey, their colored missionary at Liberia, soon to arrive in this country, and have made arrangements for an abundant renovation of funds for that mission.

We are told, that in no previous convention has there been collected such a weight of talent and influence; and that in no previous meeting was there ever manifested so much Christian candor and affection throughout the debates, though some of the subjects discussed, were peculiarly trying and momentous.

Their mission stations are Burmah and Arracan in the East; Liberia, in Africa; and Withingtown, Valley Towns, Tinsawatta, Carey, Thomas, Oneida, and Tonewanda, among our Indians. They have projected also, a mission to Mexico or South America.

They have recommended all their churches to take collections for the American Colonization Society on the 4th of July annually.

*New York Observer.*

#### METHODIST MISSIONARY SOCIETY.

WE notice one more anniversary meeting, held at a somewhat later period than the preceding.

THE "Missionary Society of the Methodist Episcopal Church," held its seventh anniversary meeting on the 20th, in the church in John-street. Bishop M'Kondree, the President of the Society, in the chair. After prayer by Bishop Soule, and an introductory address by Bishop Hedding, the Report was read by the Rev. Dr. Bangs. From this document we learn, that the whole number of missionaries employed by the Society is 21; of whom one is stationed among the Mohawks and Missisagahs in Upper Canada; two at Upper Sandusky, among the Wyandots; three among Cherokees; two, at Ashbury, among the Creeks; one among the Choctaws; one among the Potawatamies; and the remainder in destitute white settlements.—The expenditures of the year were \$5,510, and the receipts \$4,969.—Addresses were delivered by the Rev. Samuel Lucky of New Haven, the Rev. Wilbur Fisk, of Wilbraham, Mass. and the Rev. Samuel Merwin, of Philadelphia. *ib.*

## Miscellaneous.

### CHINESE LITERATURE.

Chinese Miscellany; consisting of Original Extracts from Chinese Authors, in the Native Character; with Translations and Philological Remarks. By Robert Morrison, D. D. M. R. A. S. London; Printed for the London Missionary Society. 1825. pp. 52 quarto.

THE work above named was lately presented to the Library of the Board, by the London Missionary Society. It contains, in the first place, a collection and an explanation of the ancient symbols of the Chinese language, in number 373. These symbols are described as referring to numbers, celestial objects, terrestrial things, man, animals, plants, and human productions. The origin of some, however, is said to be doubtful, and the explanation conjectural. From these ancient symbols, were derived the 214 leading characters, or heads of classes, in the modern usage, which are denominated *radicals*, though, as Dr. Morrison remarks, somewhat improperly.

Next, comes a table of 411 syllables, of which, exclusive of tones and accents, the spoken language of China consists; and afterwards Dr. Morrison gives the pronunciation and meaning of the radicals. The latter part of the work contains some notices of the Chinese literature, which are of a highly interesting character.

The 411 syllables, and 214 radicals, may be considered as forming the materials of the whole written language.

Though the ancient symbols constitute the first principles of the Chinese language, Dr. Morrison is thought to be the first who ever printed them in Europe. The radicals, however, have often been given; but have not been traced to the reasons of their formation, derived from the symbols. He was the first, also, in England, to apply the lithographic press to Chinese characters, a use of it which is likely to be very beneficial in Asia, as well as elsewhere. In St. Petersburg, and at Paris, Chinese books have been printed in this manner.

Introductory to remarks upon the literature of China, Dr. Morrison has given the following facts in relation to the origin and progress of letters in that ancient empire.

Knotted cords were, it is said, originally used in China to signify the intentions of rulers, and to be in some degree the signs of ideas. The next step towards improvement was made by Tsang-hee, who is represented in Plate V. with his four eyes, and who lived, they say, about 2600 years B. C. He, observing the appearance of a certain constellation,

the veins on the shell of a tortoise, and the print of a horse's foot, first conceived the idea of forming letters. Bamboos pared thin were first used to write upon; cloth, or silk, was next employed; and about the first century of our era, paper was invented. The original pencil was the point of a stick, which was dipped in a liquid ink; hair pencils existed so early as 300 years B. C. About A. D. 600, solid squares of ink were invented; and during the tenth century the art of taking off, on paper, an impression from an engraving was discovered; and hence the Chinese wooden stereotype printing arose. pp. 33, 34.

The Literature of China consists,

1. Of the writings or compilations of the moral philosophers of the age of Confucius, who lived 500 years before Christ, with notes, commentaries, and paraphrases of the original text; and with controversies concerning its genuineness, and concerning the order of particular words and phrases, or the meaning of obscure passages. Dr. Morrison characterises these writings as containing a system of personal, domestic, and political moralities, which had their origin in pride, or love of fame, or views of present expediency; excepting a few passages in the most ancient part of the *Woo-king*, or Five Sacred Books of Confucius, which apparently retain some of the knowledge, that Noah must have communicated to his children. "The sanctions of an Eternal and Almighty God," says Dr. M. "arrayed with every natural and moral perfection, wise and good, just and merciful; and the fears and hopes of immortality, and the grace of a Saviour; are wholly wanting in these ancient Chinese works."

2. Histories of China constitute a voluminous portion of their literature; especially the history of their wars with the Huns and Tartars. The style in which these are composed, is generally grave, and remarks are interspersed on the persons and events, which pass in review. Occasionally an attempt is made to trace effects to the causes supposed to operate in the Dual System of the Universe, which they have gratuitously assumed as true, and by which they imagine both the physical and moral world is influenced.\*—The Chinese historians place their deluge about 2,200 before Christ. Their antediluvian traditions they carry back no farther than 3,200 B. C.

\* This system of materialism is described by Dr. Morrison, doubtless with all the perspicuity of which an explanation of it is susceptible. The system, however, is of such a nature, as to be not very intelligible. Every thing is referred to *Motion* and *Rest*, as the two first principles of nature. Hence it is termed the *Dual System*. Ed.

3. Historical novels are much read in China; as are also those novels, which describe the character and manners of private and domestic life. Licentious novels are prohibited by law, yet they abound; hence there are fathers in China, who disallow all novel-reading. Romance is very little demanded by the public taste.

4. The Chinese press produces also dramatic works; but, like the novels, they are usually published under fictitious names, neither being considered respectable departments of literature.

5. Chinese poetry is chiefly in short compositions, expressive of tender, or mournful feelings, or descriptive of rural scenery. Their popular songs, and many of their dramatic poems, are set to music. They have, it is believed, nothing that can be called Epic poetry. The most ancient of their poetical compositions are a collection of popular songs, made at the request of government, in order to ascertain the popular feeling, which the Chinese monarchs have generally thought it right to consult. Candidates for government offices are examined in the composition of verses, on the ground that poetry leads to an acquaintance with the passions and principles of human nature. The triennial odes composed at the public examinations, which obtain the prize of a certain rank and eligibility to office, are usually published; and these, with prize essays written from themes extracted from the ancient books, are almost the only new publications in China, at the present day. The existing literature of China, are either candidates for office going through the prescribed routine of studies, or laborious compilers of the sayings of others. Some Chinese ladies have been proficient in the literature of the empire; and in an educated family, the writing of verses from a theme given at the moment, by one of the party, is frequently practised as an amusing trial of skill.

6. Another class of literary compositions is found in the appeals or remonstrances of public officers—in the opinions of philosophers—the disputes of controversialists, &c.

7. There are also very imperfect works on geography, and minute, exact, voluminous topographical works, marking every tomb and temple, hill and dale.

8. Medical books, containing the theory and practice of the art, are abundant in China. They have great confidence in the theory of the dual powers, which is introduced into this department of science and literature; and rely much on the recorded recipes of eminent practitioners.

In works on medicine, the best notices of natural history, whether belonging to the

animal, mineral, or vegetable kingdoms, are contained. In the medical works of China are to be found the doctrine of the circulation of the blood round the human system; the use of Glauber's salts, and of mercury, in ordinary practice; the last named of which drugs has now, however, fallen into disrepute. The theory of the pulse is in China carried by practitioners to a degree of exactness, which baffles the most careful attention of European surgeons to discriminate. When the Chinese and English practitioners have been seated at the same table, and felt the pulse of the same patient, the one has professed to ascertain symptoms of which the other was unable to ascertain any thing. The Chinese are not at all convinced by the reasoning of the west, that pulses being simultaneous in all parts of the body, the feeling of one pulse is therefore equal to the feeling of more than one; for they suppose that local disease may make a difference. p. 36.

9. The Chinese can, without the aid of Europeans, foretell eclipses, and state other celestial phenomena, with considerable accuracy. But in their astronomical works they are continually falling into the dreams of astrology.

10. The prize essays of many generations are preserved and published with care.

11. The moral and religious essays of the three sects, into which the Chinese are divided, constitute the last department of literature to be mentioned. 1st, Those of the Confucian School of atheistical materialists. 2dly, Those of the visionary, alchymic School of Laoukeun. 3dly, Those of the Hindoo Polytheistic School of Buddha. To these may be added the essays of a sort of Eclectic School, which chooses from, and sometimes blends, the other three.

The Mahomedan and Christian writers in China have been too few to produce any very sensible impression, beyond now and then a little scorn and philippic, such as is conveyed in the political sermons, read by an official person on the days of the new and full moon, in the several provincial imperial halls, before the governors, deputy governors, and magistrates in each province. p. 37.

We shall probably notice hereafter some of the more important Chinese works, which are described by Dr. Morrison. At present, we shall add only the two introductory paragraphs to his treatise, in which the extensive use of the Chinese language is described, and a pretty strong opinion given of its value as a medium of thought.

Bishop Wilkins, in his work on a universal language, wished for some system of signs or symbols of ideas, such as he had heard the Chinese possessed, instead of signs for sounds. It is, perhaps, not chimerical to expect, that the Chinese written medium of thought will one day become universal. The Chinese language is now read by a population of different nations,

amounting to a very large proportion of the human race, and over a very extensive geographical space: from the borders of Russia on the North, throughout Chinese Tartary in the West, and in the East as far as Kamschatka; and downwards through Corea and Japan; in the Loochoo Islands, Cochín China, and the Islands of the Archipelago, on most of which are Chinese settlers, till you come down to the equinoctial line at Pinang, Malacca, Singapore, and even beyond it on Java. Throughout all these regions, however dialects may differ, and oral languages be confounded, the Chinese written language is understood by all. The voyager, the merchant, and the traveller, and the Christian missionary, if he can write Chinese, may make himself understood throughout the whole of eastern Asia.

It is generally known, that the Chinese written language is not alphabetic; that its characters are not intended to be the signs of simple articulate sounds. The character is sometimes denominated hieroglyphic and symbolical. It is quite certain that it originated in a sort of picture writing, from which it has, after a lapse of nearly four thousand years, become what it now is; and in its present state perhaps, the best idea of its character would be derived from comparing it with the Arabic figures. These figures, characters, or symbols, are now almost universally understood throughout the whole world, however differently they may be named by the people of different nations; and the primitive signs are now to most nations quite arbitrary, whatever the reasons of their first formation may have been; but supposing 2 and 3 to be entirely arbitrary, the union of these two, 23 or 32, presents to the eye a definite idea, which is the result of combination, and which remains the same, whether pronounced by an Englishman, a Hindoo, or a Chinese, in the spoken language peculiar to each nation. p. 3.

#### AMERICAN JOURNAL OF EDUCATION.

A MONTHLY publication, with the above title, was commenced with the present year, and has attracted considerable attention. Its leading object is, to furnish a record of facts on the subject of education; thus affording facilities for a comparison of various systems of instruction; ascertaining causes of failure, and of success; and opening the way to valuable improvements.

Such, in general, are the views, with which the intelligent Editor has entered upon his labors; and it is but just to say, that he has hitherto kept his object steadily in view, and has pursued it with much diligence, judgment, and success.

Each number contains 64 pages, and the price for a year is four dollars.

#### THE NATIONAL PREACHER.

A PROSPECTUS has been issued, by the Rev. Austin Dickinson, of New York, of a monthly publication, to be called "The National Preacher." Each number is to contain one or

two sermons from living clergymen, and is to be handsomely printed, on superfine paper. The terms are one dollar a year in advance, or within four months; or one dollar and a half, if the payment be delayed more than four months. The first number is to be issued early in the present month.—The plan of the Work, and the qualifications of the Editor, are both highly commended by me, in whose judgment the community is wont to repose confidence.

#### American Board of Missions.

##### CASES OF SICKNESS AND OF DEATH IN THE MISSION FAMILIES IN CEYLON.

In consequence of severe attacks of the liver complaint, by which life was imminently threatened, Mr. Winslow was advised to take his wife to a small fort at the head of the strait, which separates Jaffna from the main part of the island of Ceylon. This removal, though for the time beneficial, proved insufficient on account of the rains, which made their stay short. A voyage to Calcutta was then resolved upon, and prosecuted.

At evening, says Mr. Winslow, with rather heavy hearts, we went on board a small native boat, and with difficulty reached Kaits about midnight. Mrs. W. almost overcome with fatigue. Mr. Spaulding accompanied us thus far, and kindly assisted in arranging our baggage in the little smoky dhoney, which was to convey us to Madras. The next day, the wind was ahead, and there was every appearance that the monsoon was fully set in; so that we could not pass over to Negapatam in our boat. We had the prospect of being obliged to return and wait the event at home. The following day, however, the weather was more favorable, and I induced the boatmen, after much solicitation, to get under way. We lost sight of Ceylon about ten o'clock A. M. of Oct. 9th, and in the afternoon at four, could distinguish the land on the other side. As the native boatmen in their small craft have no compass, it is a great point with them not to be long out of sight of land. Our boatmen, who were Mahomedans, as most of them are, (the Hindoos never eating on the water,) offered up their prayers to Ali, when leaving the land, and again on seeing it, raised a song of praise. At midnight, we came to anchor near Negapatam.

Coasting along the shore, Mr. W. and his wife, after four days, arrived at Madras, and were hospitably entertained by the Wesleyan missionaries there, until a ship arrived in the roads, which took them to Calcutta, whither they came on the 27th of November.

Mrs. W. found the sea, and the cool air of Calcutta at that season, very favorable to the



restoration of her health, and hopes were indulged of her recovery.

Meanwhile, however, a case of mortality had occurred among her companions in the mission. On the 24th of November, three days before the arrival of Mr. and Mrs. Winslow at Calcutta, Mrs. Woodward died at Tillingally. Of the circumstances of this event, little more has yet been communicated, than that it was not unexpected to her husband and her associates, her prospects of life for some time having been very precarious. The cause of her death seems to have been consumption, and her departure was gentle and serene.

Three days after Mrs. Woodward's decease, and the very day that Mr. and Mrs. Winslow landed at Calcutta, two cases of death occurred among the children of the missionaries, which were sudden and unlooked for. One was that of Harriet Maria, the eldest daughter of Mr. and Mrs. Winslow; the other, of Sarah Jane, the eldest daughter of Mr. and Mrs. Spaulding; both of whom died of the cholera, on the same day. The last scene of these children is described with all the affecting tenderness of paternal love. Suffice it for us to say, that in the seriousness of the children, their habits of prayer, and other traits of character, their mourning parents find reason to hope, that the shock, which seemed like shaking their own hold upon the earth, has removed their offspring to heaven.

Besides these two children, two native members of the church, and one candidate for admission, have been cut off by the cholera.

#### ORDINATION OF MISSIONARIES.

On the 10th ult. the Rev. Messrs. JOSIAH BREWER, ELI SMITH, CYRUS STONE, and JEREMIAH STOW, were ordained at Springfield, Mass., as Christian Missionaries. Mr. Smith embarked for Malta, on the 23d ult., where he is to be associated with Mr. Temple in the conducting of the printing establishment. The others will probably proceed to different stations in the course of the year.

From the same Ecclesiastical Council, and on the same occasion, Mr. ANDERSON, the Assistant Secretary to the Board, received ordination as an Evangelist.

The introductory Prayer was made by the Rev. Samuel Osgood, of Springfield; the Sermon was preached by the Rev. Warren Fay, of Charlestown, from Matt. xxviii, 20, *Lo, I am with you alway, even unto the end of the world*; the Ordaining Prayer was made by the

Rev. David D. Field, of Stockbridge; the Charge was given by the Rev. Isaac Knapp, of Westfield; the Fellowship of the Churches by the Rev. L. Ives Hoadley, of Worcester; and the Concluding Prayer was by the Rev. Alexander Phoenix, of Springfield.

At the close of the ordination services, the Lord's Supper was received by about five hundred communicants.

The interest manifested in the solemnities of the day, by the inhabitants of Springfield, and by many from the neighboring towns, was very great.

#### RETURN OF MR. BRIGHAM.

WE are happy in being able to say, that, through the favor of Providence, Mr. Brigham, after having crossed the southern part of South America, and explored its western shores, visiting Mexico on his way to this country, has at length safely reached his native land. The results of his inquiries will probably, in some form, come before the community, before a long period shall have elapsed.

#### ANNIVERSARIES OF AUXILIARY SOCIETIES.

MASSACHUSETTS.—The *Old Colony Auxiliary* held its First Anniversary Meeting in Middleboro', on Wednesday, April 26th, the Hon. Wilkes Wood, President of the Society, in the chair. After an address by the President, and the reading of the Annual Report by the Secretary, the Rev. D. Hemenway, (from which, it appeared, that the collections for the year amounted to nearly one thousand dollars,) a series of resolutions were brought forward and supported, by the Rev. Mr. Freeman, of Plymouth; the Rev. Mr. Green, of Boston, who attended by request of the Parent Institution; Joseph Bourne, Esq. of New Bedford; the Rev. Mr. Cobb of Rochester; Thomas Hammond, Esq. of Carver; the Rev. Mr. Eaton, of Middleboro'; the Rev. Mr. Wright, of Tiverton, R. I.; and the Rev. Mr. Cowles, Permanent Agent of the Board.

A list of the officers appointed at the *organization* of Auxiliaries, has usually been published in the Herald. As, however, the same persons very frequently receive a re-appointment at succeeding anniversaries, it is not thought expedient to publish in our work the lists of subsequent years. Yet when any changes take place in the leading offices of President, Secretary, and Treasurer, especially the two latter, we respectfully request, that the fact be made known at the Missionary Rooms, as otherwise correspondence, and the documents of the Board, might be erroneously addressed.

## FORMATION OF AUXILIARIES.

**VERMONT.**—The *Auxiliary Society of Orange County* was organized at Chelsea, on the 3d of May. The officers then chosen were as follows:

Hon. Elijah Paine, LL.D. of Williamstown, *Pres.*  
 Rev. Elijah Lyman, of Brookfield,  
 Rev. David H. Williston, of Tunbridge,  
 Rev. Rufus Nutting, of Randolph,  
 Capt. Harry Hale, of Chelsea, } *V. Pres.*  
 Simeon Short, Esq. of Thetford,  
 Samuel Hazletine, Esq. of Corinth,  
 Asa Tenney, Esq. of Newbury,  
 Rev. Joseph Tracy, Post Mills Village, Thetford, Sec.  
 John W. Smith, Esq. Chelsea, *Treasurer.*  
 Mr. Josiah White, of Williamstown, Dra. Enos  
 Smith, of Chelsea, Hon. Elisha Thayer, of West  
 Fairlee, and Capt. Latham, of Thetford, *Exec. Com.*

## FORMATION OF ASSOCIATIONS.

**MASSACHUSETTS.** Dedham. (First Church.)  
 Gent. Asso. Dea. S. Fales, Pres. Dea. J. Richards,  
 V. P. Dr. E. Thayer, Sec. Gen. J. S. Fisher, Treas.  
 3 coll.—La. Asso. Mrs. R. Fales, Pres. Mrs. S.  
 Richards, V. P. Mrs. J. Metcalf, Sec. Mrs. L. Bul-  
 lard, Treas. 4 coll. Formed March 29.

Randolph. (E. Par.) Gent. Asso. Dra. S. Paine,  
 Pres. Dea. E. Holbrook, V. P. Rev. D. Brigham,  
 Sec. J. Lincoln, Esq. Treas. 4 coll.—Lad. Asso.  
 Mrs. J. Whitcomb, V. P. Miss M. Thayer, Sec. Mrs.  
 D. Brigham, Treas. 4 coll. Formed April 4.—Young  
 Gent. Asso. Mr. S. Whitcomb, Pres. Mr. E. Thayer,  
 V. P. Mr. L. Paine, Sec. Mr. Z. French, Treas. 4  
 coll.

Braintree and Weymouth. (Union Rel.Soc.) Gent.  
 Asso. Rev. Jonas Perkins, Pres. Mr. J. Newcomb,  
 V. P. Dea. J. Vinton, Sec. Dea. E. Hunt, Treas. 4  
 coll. April 9.—Lad. Asso. prev. formed.

Weymouth, (N. Par.) Gent. Asso. Rev. J. Bent,  
 Pres. Dea. A. White, V. P. C. Webb, Esq. Sec.  
 Dea. Z. Nash, Treas. 4 coll.—Lad. Asso. Mrs. J.

Bent, Pres. Mrs. J. Humphrey, V. P. Miss B. White,  
 Sec. Mrs. C. Webb, Treas. 4 coll. April 17.

Abington. (Third Par.) Mr. G. Reed, Pres. Mr.  
 S. Reed, V. P. Mr. J. Lane, Sec. Mr. J. Smith,  
 Jun. Treas. 6 coll. April 18. Two Lad. Associations  
 prev. formed.

North Bridgewater. Gent. Asso. Rev. D. Hunt-  
 ington, Pres. Capt. A. Jones, V. P. Mr. Z. Pack-  
 and, Sec. Dr. N. Perry, Treas. 6 coll.—Lad. Asso.  
 Mrs. I. Howard, Pres. Mrs. J. Cary, V. P. Mrs. D.  
 Huntington, Sec. Mrs. A. Jones, Treas. 11 coll.  
 May 1.

Abington. (Union Calv. So. of Abington and E.  
 Bridgewater.) Gent. Asso. Mr. N. Hobart, Pres. J.  
 Whitman, Esq. V. P. Capt. C. Dyer, Treas. Mr. E.  
 Hobart, Sec. 6 coll.—Lad. Asso. Mrs. J. Whitman,  
 Pres. Mrs. J. Reed, V. P. Miss A. A. Hobart, Sec.  
 Mrs. C. Dyer, Treas. 6 coll. April 30.

Abington. (First Par.) Gent. Asso. Rev. S. Spring,  
 Pres. Dea. E. Cobb, V. P. Col. B. King, Sec. Mr.  
 Z. Packard, Treas. 6 coll.—Lad. Asso. Mrs. S.  
 Spring, Pres. Mrs. S. Hunt, V. P. Miss M. Howe,  
 Sec. Mrs. H. King, Treas. 6 coll. May 1.

Halifax. Gent. Asso. Rev. A. Richmond, Pres.  
 Z. Thompson, Esq. V. P. Mr. G. Drew, Sec.  
 Mr. S. Sturtevant, Treas. 5 coll.—Lad. Asso. Mrs.  
 Z. Thompson, Pres. Mrs. N. Fuller, V. P. Mrs. H.  
 Fuller, Sec. Mrs. L. Holmes, Treas. 5 coll. May 3.

Norfolk Co. Randolph. (W. Par.) Gent. Asso.  
 Rev. C. Hitchcock, Pres. Mr. J. Belcher, V. P.  
 Mr. H. Bass, Sec. Mr. H. B. Alden, Treas. 8 coll.  
 —Lad. Asso. Mrs. C. Hitchcock, Pres. Mrs. E. Alden,  
 V. P. Mrs. H. B. Alden, Treas. Mrs. S. Alden,  
 Jun. Sec. 9 coll. Formed April 2.

Plymouth Co. Middleborough. (3d Par.) Gent.  
 Asso. Rev. P. Colby, Pres. Dea. I. Wilbur, V. P.  
 Mr. G. W. Pratt, Sec. Mr. E. Leach, Treas. 4 coll.  
 —Lad. Asso. Mrs. P. Colby, Pres. Mrs. J. Gurney,  
 V. P. Miss S. K. Pratt, Sec. Mrs. E. Leach, Treas.  
 4 coll. May 14.

**VERMONT.**—Chittenden Co. Jericho. Lad. Asso.  
 Marcia Gibbs, Pres. Mary Lyman, V. P. Ruby  
 Hutchinson, Sec. Minerva Chapin, Treas. 4 coll.  
 Formed Oct. 3, 1825.

## DONATIONS

FROM APRIL 19TH, TO MAY 18TH, INCLUSIVE.

## I. AUXILIARY SOCIETIES.

Addison Co. Vt. E. Brewster Tr.	
Bridport, Gent.	\$35 00
La.	40 58
Bristol, Gent.	6 00
La.	11 75
Cornwall, Gent.	27 75
La.	19 62
Mon. com.	6 95
Middlebury, Gent.	56 74
La.	85 84
Monkton, La.	26 00
New Haven, Gent.	40 63
La.	62 00
Starksboro, Gent.	7 25
La.	10 07
Vergennes, La.	32 06
Hea. sch. so.	5 30—473 54
Hartford Co. Ct. J. R. Woodbridge, Tr.	
Canton, M. f.	5 37
East Windsor, N. so. Gent.	63 00
Indiv.	1 03
Fem. benev. so.	52
A fem. friend, 22 00	
Two indiv.	3 00
1st so. La. so.	13 00
Wethersfield. (Rocky hill	
so.) a lady,	3 00
Windsor. (Wintoubury so.)	
a friend,	50—111 42

Lincoln Co. Mr. Z. Hyde, Tr.	
Alua, Gent.	30 00
La.	25 78
Int. on the above,	3 08
Bath, Asso.	84 00
Edgecomb, La.	12 00
	154 86
Deduct expenses,	80—154 00
Northampton and neighb. towns,	
Aux. so. E. S. Phelps, Tr.	
Cheshirefield, Gent.	5 00
South Hadley, Mon. con. 18 07—23 07	
Old Colony Asso. Aux. so. J. Bourne, Tr.	
In part,	8 00
Rockingham co. west, N. H. W. Eaton Tr.	
Raymond, Gent.	12 25
La.	17 55
A friend,	20—30 00
Rutland Co. Vt. J. D. Butler, Tr.	
Benson, Gent.	42 09
M. f.	2 25
8th school dis. m. f.	6 75
M. box,	1 62
Indiv.	20
La.	43 00
Hubbardston, Gent.	9 50
La.	10 25
Rutland, E. par. Gent.	2 00
Wallingford, La.	12 00—129 75
Windham Co. Ct. Z. Storrs, Tr.	
Lebanon, Gent.	14 62
La.	19 62
Mon. con.	10 77—45 01

Total from the above Auxiliary Societies, \$31,768 70

\* The sum of \$47, deducted for expenses, as mentioned in the Herald for April, p. 135, was for printing the Reports of this society for four years.

# II. VARIOUS COLLECTIONS AND DONATIONS.

Andover, Ms. Mrs. M. A. Houghton of Ded-		Ludlowville, N. Y. Fem. aux. so. 20; mon. con.	
ham, for "Barley Wood,"	7 50	6; by Rev. S. Parker,	26 00
Attleboro', Ms. Fem. aux. so. Mrs. R. Allen. Tr.		Middleboro', Ms. A. mem. of friendly botan. so.	
20; C. Carpenter, 3;	29 00	av. of sheep,	6 00
Augusta, Me. Gent. asso. T. W. Smith, Tr.	25 00	Middlebury, Vt. A friend,	10 00
Augusta co. Va. S. Bell, by R. Halston,	10 00	Middleton, L. I. Fam. of Rev. E. King,	5 50
Baldwin, Me. Rev. N. Emerson,	2 50	Middletown, Vt. La. asso. Patty Stoddard, Tr.	12 00
Barnes, Vt. An aged female, (of which for Jan-		Milton, Vt. Gent. asso. by S. Hickok,	15 00
et Marro and Jane Thomson in Ceylon,		Morgan co. Ala. Coll. by Rev. W. Potter,	24 19
40;) by Rev. L. Worcester,	100 00	Newburyport, Ms. First Juv. so. for chil. in	
Belfast, Me. Gent. asso. J. Hills, Tr.	40 00	Chur. na. by Mrs. Clark,	3 00
Bowyer, E. Ten. I. C. Rhea, rec'd at Brain-		New Ipswich, N. H. Mon. con. by Rev. I. R.	7 43
ston, Ms. United mon. con. for Pal. miss.	45 90	Barbour,	
Mrs. H. Hill, for David Porter at Dwight,	15 00	New York city, Miss E. A. Mills, 2; S. M. Con-	
Brainerd, Chet. na. A friend, 1; two chil. for		stant, 50c. by J. P. Haven,	2 50
chil. in Ceylon, 18c.	1 18	North Salem, N. Y. A fem. friend, by Rev. R.	
Bridgehampton, L. I. A clergyman,	10 00	H. Gutley,	10 00
Brunswick, Me. Appleton so. for Jesse Apple-		North Tarnmouth, Me. Ann. contrib. in 2d par.	15 00
ton at Eliot, by Miss N. Stone,	9 92	by Rev. C. Hobart,	
Burlington, Vt. Mon. con. by W. I. Seymour,	20 00	Norwich, Vt. T. Emerson, 5th pay. for Thomas	
Catskill, N. Y. Mon. con. in Presb. chh. 66.79;		Emerson, Thomas Emerson, Jr. Abel C. Em-	
Mrs. A. Porter, for David Porter at Dwight,		erson, Lucy Emerson, Mary P. Emerson,	
15; N. Elliott, 10; no. box of Laura P. Thayer,	95 54	and Elizabeth Emerson in Ceylon,	72 00
Christston, S. C. Juv. hea. sch. so. in Sab. sch.		Ogden, N. Y. Mon. con. by C. Church,	13 00
No. 1, by A. P. Gready, sup. for Chaugane		Pal. miss. so. E. Alden, Tr. North Bridge-	
sch. in Ceylon,	50 00	water, Directors, 13.50; Weymouth, 2d par.	
Chickesawhey, Missi. Memb. of Presb. chh. 2.75;		f. m. play, so. 5.36; Directors, 36.50; Halifax,	
Presb. chh. for evang. labors, by M. Jewell, 13;	15 75	do. 4.10; Abington, 2d par. fem. benev. so.	
Clinton, N. Y. A fem. friend, by A. Thomas,	50 00	20; Hanover, Directors, 19.50; Easton, La.	
Cooperstown and vic. N. Y. Individ. in part, for		asso. 10; Randolph, first par. la. asso. 39.50;	
a house for Rev. C. S. Stewart and family at		Gent. asso. 17.07; 2d par. lad. asso. 53.89;	210 11
the Sandw. Isl. by E. Fairman,	253 00	Peacham, Vt. Gent. asso. 87.01; La. asso. 68.65;	
Cornwall, Ct. Rec'd of the U. F. M. So. for the		mon. con. 6.34; m. f. 4; by Rev. L. Worces-	
support of their beneficiaries in the For.		ter,	156 00
miss. school,	250 00	Pelham, N. H. Indiv. m. f. for Sandw. Isl.	
Coxsackie, N. Y. La. in Rev. Mr. Livingston's		miss. by Rev. Dr. Church,	2 00
so. 4th pay. for Gilbert R. Livingston in Cey-		Penyan, N. Y. Rev. C. Eddy's cong. by Rev. A.	
lon; by J. P. Haven,	20 00	D. Eddy,	10 00
Cutogue, N. Y. Rev. L. Thomson, 14; three		Piermont, N. H. Fem. benev. so. by Rev. R.	
indiv. 1.50,	15 50	Blake,	2 32
Dorchester, S. C. F. Blumenberg, 5; Mrs. Blum-		Princeton, Ms. J. Brooks,	5 00
enberg, 2; their chil. 3; by H. C. McLeod,	10 00	Punnam, O. Fem. cent so. by W. Slocomb,	6 00
Dread, Ms. Mon. con. in Presb. chh. by R.		Randolph, Vt. Fem. cent so. Miss M. Edson, Sec.	12 50
Sean,	11 00	Renascela-ville, N. Y. Fem. miss. so. for print-	
Durham, N. Y. D. Baldwin, for David Bald-		ing the Bible in hea. languages, by Rev.	
win at Eliot, by Rev. Dr. Porter,	30 00	M. Smith,	27 40
Easton, Ms. Mon. con. by Rev. L. Sheldon,	70 60	Richmond, N. Y. J. Holmes, by A. Thomas,	3 00
Eastport, Me. A friend, for wes. miss.	4 00	Robertson's Fork, Ten. Miss. so. by Rev. W.	
Eastx, Vt. Gent. asso. by S. Hickok,	51 00	Potter,	12 00
Fairfax, Vt. Fem. asso. by do.	11 00	Rochester, Vt. Mon. con. by Rev. S. Hurlbut,	14 00
Fairfield, N. Y. A fem. friend, by A. Thomas,	15 00	Romulus, N. Y. Av. of a gold ring, by A.	
Fayetteville, N. C. Coll. by Rev. J. G. Hamner,	8 00	Thomas,	75
Freeport, Me. Fem. miss. and benev. so. for Ven-		Salem, Ms. Mon. con. in Tab. chh.	11 05
ezie Merrill in Ceylon, by Rev. Dr. Payson,	20 00	Sangersfield, N. Y. A. Townsley, for Frutilla	
Fryeburg, Me. Mrs. R. Fessenden and Mrs. N.		Towneley at Mayhew, by A. Thomas,	30 00
Barrows, 8th pay. for Huldah Perley in Cey-		Scarboro, Me. A friend, for Mrs. Bingham at	
lon,	12 00	the Sandw. Isl. by W. Hyde,	6 00
Green co. Missi. Contrib. by Rev. A. Wright,	45 62	Sherburne, N. Y. J. Moore, by A. Thomas,	3 00
Hamp. Chris. Depos. Ms. Northampton, first		Shorcham, Vt. Fem. cent so. Mrs. C. Birchard,	
mite so.	40 00	Tr.	6 50
Hancock, N. H. Mon. con. by Rev. A. Burgess,	30 00	Springfield, Ms. Mon. con. in Rev. Mr. Os-	
Hanover, N. Y. Fem. mite so. (for Aaron Con-		good's so. 52; coll. after ordination of Mis-	
dile in Ceylon, by J. N. Voorheis,	10 00	sionaries, May 10th, 81.46;	133 40
Hartford, Ct. Fem. Jews so. for ed. Jewish		St. Johnsbury, Vt. Mon. con.	3 01
chil. particularly females, by Nancy Gleason,		Stockbridge, Ms. Fem. Jews so. for the Jews,	
Tr. 69.86; sewing so. for Nathan Strong in		by Rev. Mr. Field,	13 18
Ceylon, by Miss A. Perkins, Tr. 20;	89 86	Sullivan, N. H. Miss. so. 9.35; fem. cent so.	
Haverhill, Ms. La. Jews so. for Jewish chil. at		4.33; a friend, for wes. miss. 50c.	14 68
Bombay, by Sarah Gale, Tr.	12 00	Tennessee, Synod, by Rev. W. Potter,	35 00
Huntville, Ala. Mon. con. (of which to consti-		Thetford, Vt. Mon. con. by J. Tracy, Jr.	4 00
tute the Rev. J. ALLAN an Honorary Mem-		Upton, Ms. Saved by a Ind,	4 05
ber of the Board. 50;) 64.62; Rev. J. Field,		Walton, N. Y. Gent. asso. by A. Thomas,	37 50
5; by Rev. W. Potter,	69 62	Walton, N. Y. Columbia fem. cent so. Jemima	
Jericho, Vt. Gent. asso. 23.75, la. asso. 30; by S.		T. Webb, Tr. by Rev. Dr. Potter, 12; a	
Hickok,	58 75	mem. of the chh. by Rev. Mr. Goodrich, 3;	15 00
Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	8 00	Westford, Vt. Gent. asso. 39.30; La. asso. 33.01,	
Kennebunkport, Me. Mon. con. by Rev. J. P.		by S. Hickok,	62 31
Fessenden,	43 00	Weymouth, Ms. La. for William Tyler at the	
Kirby, Vt. Chh. and so. for Pal. miss. by Rev.		Sandw. Isl. Mrs. A. Lord, Tr.	11 42
L. Wood,	4 00	Woburn, Ms. Gent. asso. J. Thompson, Tr.	66 00
Lanesborough, Ms. Miss R. Collins,	5 00	Worcester, Ms. Mon. con. in 1st chh. 55; a	
Lexington, N. Y. Mon. con. in Rev. D. Har-		widow's mite 5; by H. Wheeler,	60 00
rower's so. by Dr. Porter,	21 77	Amount of donations acknowledged in the preceding	
Libonin, N. Y. Mon. con. 17.06; fem. pray.		lists, 24,724 13.	
meeting, 4.63; by Rev. A. D. Eddy,	22 34		
Londonderry, N. H. E. par. Mon. con.	12 39		

## III. LEGACIES.

Meriden, Ct. Mrs. Esther Yale, dec'd, for the	
For. miss. school, by B. Andrews, Exr.	50 00
Williamsburgh, Ms. Part of legacy of Mr. A.	
Hunt, by Rev. H. Lord,	5 00

## IV. MISSION COLLEGE IN CEYLON.

Portsmouth, N. H. Fem. miss. asso. of N. par.  
Miss C. March, Tr. 78 85

## V. DONATIONS IN CLOTHING, &amp;c.

Bedford co. Ten. Pork. fr. Rev. J. Hall's cong. 100 00  
Gallipolis, O. Sundry articles, fr. N. Cushing,  
and fr. Rev. W. R. Gould.  
Granville, O. A bundle.  
Hamp. Chris. Depos. Ms. Sundry articles fr.  
fem. asso. in Worthington; fr. fem. asso. in  
Northampton; fr. fem. benev. so. in East-  
hampton; and fr. male asso. in Hadley.  
Hartwinton, Ct. A box, fr. fem. benev. so. Mrs.  
M. Gaylord, Sec. 40 00  
Huntsville, Ala. Sundry valuable articles, fr.  
indiv. for Creek Path; and 3 dresses fr. ladies  
for Mrs. Butler, and clothing for her children.  
Louisville, Ken. 12 bbls. flour, 2 do. sundries,  
2 tierces and 3 boxes, and freight (\$12.) paid  
to the mouth of White river.  
Marietta, O. A cask, from fem. miss. so. Mrs.  
Hildreth, Tr. and sundry articles fr. indiv.  
Montpelier, Vt. A bbl. fr. A. Washburn, and ar-  
ticles fr. indiv. in *Wausfield*, for Ithuma, 36 00  
Perry co. O. Unity cong. 3 bbls. flour fr. Rev.  
J. W. Moore, and 1 do. do. fr. J. Brown.  
Piermont, N. H. A box, from fem. benev. so.  
by Rev. R. Blake, 16 51

Randolph, Ms. E. par. A coverlet, fr. Ia. and  
Red Oak. O. 2 bbls. flour, and 2 do. pork.  
Ripley, O. Sundry articles.  
Somerset, Pa. A watch, by H. L. Holbrook.  
Sullivan, N. H. Clothing fr. fem. cent so. 1.98;  
miss. so. 9.54; indiv. 2.86; by J. Seward. 14 28  
Washington, Ten. 10 1-2 bbls. flour, clothing,  
&c. from Aux. miss. so. 81 12  
Whitehall, N. Y. E. par. A box, from females.  
Winchester, N. H. A bundle, from ladies, for  
Choctaw miss. 16 00

Committed to the care of A. Thomas, Utica, N. Y.

Sherburne, N. Y. A bundle.

The following articles are respectfully solicited from  
Manufacturers and others.

Printing paper, to be used in publishing portions of  
the Scriptures, school-books, tracts, &c. at Bombay,  
and at the Sandwich Islands.

Writing paper, writing books, blank books, quills,  
slates, &c. for all the missions and mission schools,  
especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of  
both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

## DONATIONS

## TO THE UNITED FOREIGN MISSIONARY SOCIETY.

From March 16th, to April 30th, 1826.

Albany, N. Y. A friend, to constitute T. Van  
Vechten, a Life Member, 30 00  
Amwell, Presb. chh. 19; Old chh. 1.36; new  
church, 8; 28 36  
Bedford, Va. Aux. so. by Mr. Graham, Tr. 7 00  
Brooklyn, N. Y. Fem. miss. so. by Miss Van  
Sinderen, 100 00  
Canaan, N. Y. Mon. con. by H. Warner, 33 00  
Carlisle, Pa. Aux. so. by J. Kux, 50 00  
Chambersburg, Pa. A friend, by Rev. Mr.  
Stray, 2 00  
Chesterville, S. C. J. M. Nineh, 2d pay. for  
John and Isabella M'Ninch, 24 00  
Connecticut Farms, Mon. con. 19 37  
Coxsackie, N. Y. Aux. so. by Rev. Mr. Livingston, 50 00  
Deerfield, N. J. R. M'Farland, 12 00  
Dutch Valley, Contrib. 7 78  
East Bloomfield, N. Y. Legacy of E. A. Nor-  
ton, 20 00  
Fairfield, N. J. M. box in chh., for Union  
miss. 14 00  
Flemington, Contrib. by R. Brown, 7 00  
Fredericksburg, Va. Ellen Lomax, 3d pay. for  
Ann Lomax, 12; C. Lomax, 2d pay. for Dor-  
man Lomax, and Gilbert LaFayette, 24; Aux.  
so. by I. P. Little, 14; 50 00  
Fredericktown, Va. Sundry indiv. 10 00  
Freehold, Contrib. in Dutch chh. 9 00  
Ghent, N. Y. Aux. so. by P. S. Wynkoop, 15 00  
Greensbush, N. Y. Aux. so. 13 00  
Hempstead, L. I. Mon. con. by C. Webster, 4 00  
Kinderhook, N. Y. Aux. so. by P. Van Buren,  
Tr. 70 00  
Kingston, Contrib. by R. Brown, 7 00  
Lemington, N. J. Aux. so. by J. C. Vander-  
beck, Sec. 9.80; contrib. by R. Brown, 1.48; 10 08  
Lambertville, Contrib. by R. Brown, 10 60  
Lebanon, Fem. miss. so. 10 00  
Lenox, N. Y. Benev. so. in 1st presb. chh. 21 57  
Levaburg, Va. Part fr. fem. acad. 2d pay. for  
Helen Curtis at Mackinaw, by Helen McCorm-  
ick, 12 00  
Mansfield, N. J. Aux. so. by J. Sherrard, 5 00  
Mendham, N. J. Mon. con. 15.66; contrib. 6.94; 22 50  
Metuchen, Contrib. by R. Brown, 3 93  
Middletonship, Pa. Contrib. by Rev. Mr.  
Rusch, 4 00  
Monmouth, Contrib. by R. Brown, 22 00  
Montgomery, La. of 1st presb. chh. to constitute  
Rev. R. W. Condit, a Life Member, 30 00  
Neshampten, Pa. Aux. so. by H. Whitton, Tr. 10 00

Newtown, L. I. Fem. acad. for Isabella Graham  
at Cataugus, 12 00  
New-York city, J. Little, 300; G. Gallagher, 100;  
J. Adams, 30; H. Rankin, 50; Misses M. and H.  
Murray, 40; mon. con. in Brick chh. 22.04; do.  
in Garden Street chh. 25; do. in West Cedar  
street chh. 17.50, 594 54  
Northampton, Pa. Fem. miss. so. 22; Juv. so. 3; 25 00  
Northumberland, Pa. Mon. con. in Presb. chh.  
by W. R. Smith, 20 00  
Pennington, Contrib. by R. Brown, 4 00  
Philadelphia, Pa. Mon. con. in 2d Presb. chh.  
14.82; special coll. in do. 51.96; mon. con. in  
4th Presb. chh. 6.93; in 6th do. 25.25; 98 96  
Princeton, N. J. Contrib. by R. Brown, 13 00  
Salem, N. J. Fem. miss. so. 13 00  
Shaver Creek, Pa. Aux. so. by Mr. Corich, 5 00  
Shenardstown, Va. Young la. bible class, 13 00  
Silver Spring, Pa. Contrib. 8; cong. for Indian  
youth, 12; 30 00  
Sinking Creek, Pa. Aux. so. by D. Dunnean, 10 00  
Smithtown, L. I. W. Buffat, 3 00  
Spotswood, Contrib. by R. Brown, 13 36  
Springfield, Contrib. by do. 13 00  
Tappan, N. Y. Miss. so. of Dutch chh. 14 00  
Trenton, 1st chh. 5.66; 2d chh. 15.60; by R.  
Brown, 21 60  
Varick, N. Y. Aux. so. by Ann Maria Austen, Tr. 70 00  
Vermont, Estate of D. Austen, by S. Hickok, 201 02  
Wantage, N. J. Aux. so. by J. Chandler, Tr.  
11.55; m. f. and fem. benev. so. 33.15; trinkets,  
&c. 6.78; 51 45  
Watertown, N. Y. Legacy of Mrs. Bradley,  
part of 1st pay. for Charlotte Bradley at  
Mackinaw, 10 00  
Westfield, N. J. Contrib. by R. Brown, 13 14  
West Greenwich, Cong. by Rev. I. Lewis, 60 00  
Wheeling, O. Kerr and McRie, 60; W. Mc  
Jinney, 80; 140 00  
Wilkesbarre, Pa. Aux. so. by W. C. Gilder-  
sleeve, 9.25; E. Riggo, for Sarah Puah Riggo,  
3d pay 12; 21 25  
Wilmington, N. J. T. Witherspoon, 2d pay. for  
Anna Maria McMullen, 12 00  
Wilmington, Del. Mon. con. in 3d presb. chh. 13 00  
W. O. and N. Union aux. so. by M. Schuyler, 30 00  
York, Pa. Juv. miss. so. for Lewis Mayer, 12;  
fem. aux. so. for Isabella Graham, 12; 24 00

Total of donations to the U. F. M. Society, acknow-  
ledged in the preceding list, \$2,300 17.